नमस्ते जी

ऋषि दयानंद द्वारा प्रचारित वैदिक विचारधारा ने सैकड़ो हृदय को क्रन्तिकारी विचारो से भर दिया | जो वेद उस काल में विचारो से भी भुला दिए गए थे | ऋषि दयानंद ने उन हृदयों को वेदों के विचारो से ओतप्रोत कर दिया और देश में वेद गंगा बहने लगी | ऋषि के अपने अल्प कार्य काल में समाज की आध्यात्मिक, सामाजिक, और व्यक्तिगत विचार धारा को बदल के रख दिया | ऋषि के बाद भी कही वर्षो तक यह परिपाटी चली पर यह वैचारिक परिवर्तन पुनः उसी विकृति की और लौट रहा है | और इसी विकृति को रोकने के लिए वैदिक विद्वान प्रो० राजेंद्र जी जिज्ञासु के सानिध्य में "पंडित लेखराम वैदिक मिशन" संस्था का जन्म हुआ है | इस संस्था का मुख्य उद्देश्य वेदों को समाज रूपी शरीर के रक्त धमनियों में रक्त के समान स्थापित करना है | यह कार्य ऋषि के जीवन का मुख्य उद्देश्य था और यही इस संस्था का भी मुख्य उद्देश्य है | संस्था के अन्य उद्देश्यों में सम्लित है साहित्य का सृजन करना | जो दुर्लभ आर्य साहित्य नष्ट होने की और अग्रसर है उस साहित्य को नष्ट होने से बचाना और उस साहित्य को क्रम बद्ध तरीके से हमारे भाई और बहनों के समक्ष प्रस्तुत करना जिससे उनकी स्वाध्याय में रूचि बढ़े और वे तुलनात्मक अध्यन कर सकें जिससे उनकी स्वधर्म में रूचि बढ़े और अन्य मत मतान्तरो की जानकारी उन्हें प्राप्त हो और वे विधर्मियो द्वारा लगाये जा रहे विभिन्न आक्षेपों का उत्तर दे सकें विधर्मियो से स्वयं भी बचें और अन्यो की भी सहयता करें | संस्था का उद्देश्य है समाज के समक्ष हमारे गौरव शाली इतिहास को प्रस्तुत करना जिससे हमारा रक्त जो ठंडा हो गया है वह पुनः गर्म हो सके और हम हमारे इतिहास पुरुषो का मान सम्मान करें और उनके बताये गये नीतिगत मार्ग पर चलें | संस्था का अन्य उद्देश्य गौ पालन और गौ सेवा को बढ़ावा देना जिससे पशुओ के प्रति प्रेम, दया का भाव बढ़े और इन पशुओ की हत्या बंद हो, समाज में हो रहे परमात्मा के नाम पर पाखण्ड, अन्धविश्वास, अत्याचार को जड़ से नष्ट करना और परमात्मा के शुद्ध वैदिक स्वरुप को समाज के समक्ष रखना, हमारे युवा शक्ति को अनेक भोग, विबिन्न व्यसनों, छल, कपट इत्यादि से बचाना |

इन कार्यो को हम अकेले पूरा करने का सामर्थ्य नहीं रखते पर, यह सारे कार्य है तो बड़े विशाल और व्यापक पर अगर संस्था को आप का साथ मिला तो बड़ी सरलता से पूर्ण किये जा सकते है | हमारा समाजिक ढाचा ऐसा है की हम प्रत्येक कार्य की लिए एक दुसरे पर निर्भर है | आशा करते है की इस कार्य में आप हमारी तन, मन से साहयता करेंगे | संस्था द्वारा चलाई जा रही वेबसाइट www.aryamantavya.in और www.vedickranti.in पर आप संस्था द्वारा स्थापित संकल्पों सम्बन्धी लेख पड़ सकते है और भिन्न-भिन्न वैदिक साहित्य को निशुल्क डाउनलोड कर सकते है | कृपया स्वयं भी जाये और अन्यो को भी सूचित करे यही आप की हवी होंगी इस यज्ञ में जो आप अवश्य करेंगे यही परमात्मा से प्रार्थना करते है |

जिन सज्जनों के पास दुर्लभ आर्य साहित्य है एवं वे उसे संरक्षित करने में संस्था की सहायता करना चाहते हैं वो कृपया निम्न पते पर सूचित करें

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धन्यवाद् !

पंडित लेखराम वैदिक मिशन

आर्य मंतव्य टीम

॥ ओ३म् ॥

VEDAS—THE MYTH AND REALITY
(A REPLY TO VEDIC AGE)

PT. DHARAM DEV VIDYA MARTAND

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PREFACE

In order to dispel misconceptions regarding the Vedic conception of God, Vedic risis, Devatas, Vedic Yajnas, meat-eating, alcoholic drinks etc., some years ago I had written a book in Hindi named, वेदों का यथार्थ स्वरूप in about 500 pages which was published first by Punjab Arya Pratinidhi Sabha at the Gurukul Kangri Press and was reprinted by Dayananda Sansthan Karol Bagh, New Delhi. The whole work was later abridged and rendered into English by Shri Bharat Bhooshan, M.A.J.D. I have carefully gone through his abridged version and I am glad to say that nothing important has been left out. It is really a very difficult task to translate a book on the Vedas in English or a foreign language and abridge so as to suit the taste of the modern intelligentsia without leaving out anything very important. But Shri Bhooshan has done full justice to the difficult task.

I am sure. this abridged English edition of my book will dispel many misconceptions about the Vedas like polytheism, polygamy. animal sacrifice, meat eating, drinking and magic in the Atharvaveda etc, which have been so erroneously highlighted by many western scholars and their followers. The original work was written mainly to repudiate the misconceptions contained in the Vedic Age, (Published by the Bhartiya Vidya Bhawan, Bombay.)

The extensive quotations from that book have been given to show how erroneous were their statements. Those who would like

to read in detail regarding all these subjects must read my original book "वेदों का यथार्थ स्वरूप".

DHARAM DEV
ANANDA KUTIR
JWALAPUR
24-12-1976

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Publisher's Note

I am glad to present to the scholars, students and readers of Vedic literature this book of great value entitled "VEDAS–THE MYTH AND REALITY" Published by the Arsha Sahitya Prachar Trust.

This rare book was originally written by the well known Vedic Scholar, the Late Pt. Dharmadeva Ji, in Hindi under the title "Vedon ka yathartha swaroop" Several years ago and later translated by his son Shri. Bharat Bhooshan who is a poet, journalist and a media consultant.

This trust is publishing this English Version of the original text to dispel the False notions about the Vedas and their interpretations in books like the Vedic Age published by Bhartiya Vidhya Bhawan and other foreign and domestic Publishers.

I sincerely hope that this book, the first of its kind, will be found extremely useful to all concerned in knowing the truth about the Vedas which are the true words of God revealed to the *Rishis* of the yore at the time of creation for the benefit of the mankind.

Dated : 15.08.2006

Dharam Pal Arya
Secretary

FIRST CHAPTER

Vedas-the Divine Revelation

Are Vedas the manifestation of Divine revelation.?

And is it necessary to believe in Divine revelation at all?

According to the evolution theory, man went on gaining knowledge gradually. Why then to believe in the Divine revelation?

One can not attain knowledge unless there is some one to impart it. If it were not so, there would have been no need to open schools and colleges. People would have attained the knowledge themselves. But it is evident that we can not gain knowledge until and unless we are taught by our teachers, parents or by others.

Some experiments have been carried out from time to time in this connection. Worth mentioning among them are those carried out by King Asurvant of Syria, King James (IIVth) of Scotland, King Semetical of Greece, King Fredrick IInd of Germany and by Emperor Akbar of India. During these experiments newly born children were kept in forests and brought up by nurses who were deaf and dumb. Consequently the children could not learn any language and their behaviour came to resemble that of animals.

There has been one instance of a child born in Gandhi Hospital Lucknow, who brought up by a wolf, walked, talked and ate like animals.

It is quite logical to believe that as a father instructs his child in the beginning, so also does God. He is our first Benefactor who gave instructions in the form of the Vedas to all human beings at the time of creation to help them achieve physical, mental and spiritual progress. They were told about the ultimate aim of existence and also what was right and wrong.

Even a materialist like Haickel has acknowledges the possibility of Divine revelation when he says :-

"They may or they may not receive such information, but there is no scientific ground for dogmatism on the subject, nor any reason for asserting the inconceivability of such a thing."

Stressing the need for Divine revelation, Dr. Fleming, famous scientist of Europe, said :

"If we are to obtain more solid assurances, it can not come to the mind of man groping feebly in the dim light of un-assisted reason, but only by a communication made directly from this Supreme to the finite mind of man. (Religion and Science by *Seven men of Science*.)

Just as it is absolutely necessary to frame laws and regulations to run an institution or a government or a factory, it is quite rational that God should give us in the form of Vedas, the eternal laws for our benefit. It will be considered unjust to punish people for theft, drinking or corruption in a country where there are no laws prohibiting such practices. This is why God gave us the set of laws, which in the words of Vedas, are "*Rita* and *Satya*" at the dawn of creation.

Eminent philosophers like Plato and Kant have also spoken of Divine revelation for guidance in religious and moral matters.

Plato, in his book "Phaedo" says,

"We will wait for one, be he a God or an inspired man, to instruct us in religious duties and to dispel dankness.

"We must seize upon best human views in navigating the dangerous sea of life, if there is no safer or less perilous way, no stouter vessel of Divine revelation for making this voyage."

The following dialogue of Plato-translated into English by

Jowett-also emphasise the need for the Divine revelation:-

"A man should persevere until he has achieved one of two things : either he should discover, or be taught the Truth about them or, if this is impossible, I would have him take the best and most irrefragable of human theories, and let this be the raft upon which he sails through life–though not without risk, as I admit, if he can not find some word of God which will more surely and safely carry him through."

Socrates of Greece also expressed similar sentiments :

"You may resign yourself to sleep, and give yourself up to despair, unless God in His goodness, shall vouchsafe to send you instruction."

Says the German philosopher Kant : "We may well cancede that if the Gospel had not previously taught the universal moral laws in their full purity, reason would not yet have attained so perfect an insight of them." These lines accept the limitation of a human mind and the need for Divine revelation for the knowledge of the moral laws.

Those who do not recognise the need for the Divine revelation hold the view that being endowed with intelligence, they can discriminate between the right and the wrong, the good and the bad, the religious or the irreligious. Though we do not underscore the role of Conscience in such matters, we must emphasise that it can not be taken as a final authority in regard to morality which is, to a great extent, determined by environment, social conditions and education and vary from person to person and place to place

A child who is born in a family of Aryans, Vaisyas or Jains, by nature, generally begins to hate meat; but a child who is born in a Kshatriya or Kayastha families (where meat is genarally considered normal part of food) is not prompted by his Conscience to abstain from animal food.

Kant has rightly said in his book "Metaphysics of Morals" :

"Feelings which naturally differ in degree can not furnish uniform standards of good and evil, nor has anyone a right to form judgment for others by his own feelings."

Some people reject the need for Divine Revelation at the time of creation on the ground that such revelations have dawned from time to time on the devotees of God. They should, however, remember that belief in such revelations has led to a great deal of exploitation of human weakness by those who were believed to be the incarnations of God.

Even if some persons were able to rely on Conscience, intelligence or inspiration for what is right or wrong, it is difficult to acquire the knowledge of the Ultimate end, of the true nature of "Jiva", (soul), "Brahma" (God), Prakriti" (Matter) and the way to achieve emanicipation etc.

Materialists hold the view that a man knows about his duties and obligations by merely observing Nature. If this were the case, no race would have been found in barbarious state. The book of Nature is open to everybody. But to read this book and to understand its mysteries, is not everybody's business.

If others (not knowing fully what Nature truly reveals to us) begin to follow such aspects of Nature as "Survival of the fittest", morality and universal brotherhood will be simply wiped out from the world. Therefore it will be a great blunder to consider Nature as the only source of ethical education.

Before directly answering the question why we should regard Vedas as Divine revelation and not the Bible, the Quaran, Zind Avasta, we would like to present before the readers some of the tributes paid to the vedas by impartial scholars belonging to different faiths.

Farzoon Dadachanji, a Parsi scholar, in his book *Philosophy*

of Zorozstrianism and Comparative Study of Religions, writes:-

"Veda is Book of Knowledge and Wisdom comprising the Book of Nature, the Book of Religion, the Book of Prayers, the Book of Morals and so on. The word 'Veda' means" wit, wisdom, Knowledge; and truly, Veda is condensed Book of Wit, Wisdom and knowledge."

Akhtab's son and Turfa's grandson Lavy, an Arabian poet, who flourished 2, 500 years before Mohammad, wrote a beautiful poem in praise of the Vedas which throws light on the esteem in which the people of Samatic race, held the Vedas till 1800 B.C.

(1) अया मुबारक अर्जे योशय्ये नुहामिनल् हिन्दे फारादाकल्लाहो मैय्योनज्जेला जिक्रतुन्।

(2) वहल तजल्लेयतुन ऐनाने सहबी अरबातुन् हाज़ही युनज्जेल रसूलो जिक्रतान मिनल् हिन्दतुन्।

(3) यकूलुनल्लाह या अहलल् अर्जेल आलमीन कुल्लहम् पात्तलेऊ निक्रतुल वेद हक्कन् मालम् युनज्जेलहुन।

(4) वहोबालम् उस् सानं वलू युजर मिनल्लेह तनजीलम्। फ ऐनमा या उखेयो मुत्तबे अन् यो बशरेम्रो नजातुन्।

(5) व असूनैने हुआ ऋक् व अतर नासहीन कं अखूवतुन व अस्नात अला अदन् वहोव मभ अखुन्।

(The poem is included in Asmai's Anthology named Malakus-shara (siral Ukul):

("Oh, blessed land of Hind (India) Thou art worthy of reverence for in Thee has God revealed True knowledge of Himself.)

"What a pure light do these four revealed books afford to our mind's eyes like the (charming and cool) lustre of the dawn? These four, God revealed to His prophets (Risis) in Hind.

"And he thus teaches all races of mankind that inhabit His earth:

"Observe (in your lives) the knowledge I have revealed in the

vedas for surely God has revealed them.

"Those treasures and the "Sama" and "Yajur" which God has published. O my brothers! Revere these, for they tell us the good news of salvation.

"The two next, of these four, Rig and Atharva teach us lessons of (universal) brotherhood. These two (Vedas) are the beacons that show us the path of universal brotherhood.")

Aurangzeb's elder brother, Darashikoh, who was a great scholar, read scriptures of different faiths which were supposed to be Divine revelations. Among the books he studied besides Quran were old Testament, New Testament and the Book of Psalms. But none of them satisfied him as did the Vedas about which he writes :

"After gradual research, I have come to the conclusion that long before all heavenly books, God had revealed to the Hindus, through the Risis of Yore (of whom Brahma was the Chief) His four books of knowledge, the Rigveda, the Yajurveda, the Samveda, the Atharva Veda."

Darashikoh was confident that these vedas which enunciated the oneness of God existed in the ancient time and that Upanishads were based on them. He studied Sanskrit and had acquired so much knowledge that he could understand the true meaning of the Vedic mantras and Upanishads.

He also found reference to the Vedas (being revealed by God) in Quran. In his opinion, some verses in Quran were just the reproduction of the teachings of the Upanishads which have ultimately been derived from the Vedas.

Though most of the Western Vedic scholars were not impartial as their main motive was to establish the superiority of Chrstianity over Hindu religion, yet there were a few in Europe who sang the glory of the Vedas.

Co-discoveror of the evolution theory in the material world, Dr. Alfred R. Wallace, writes in his famous book *"Social Environment and Moral Progress:"* :

"In the earliest records which have come down to us from the past, we find ample indications that accepted standard of morality and the conduct resulting from these were in no degree inferior to those which prevail today, though in some respects they differed from ours. The wonderful collection of hymns known as the Vedas is a vast system of religious teachings as pure and lofty as those of the finest portions of the Hebrew Scriptures. Its authors were fully our equals in their conception of universe and the Deity expressed in finest poetic language."

"In it we find many of the essential teachings of the most advanced religious thinkers."

"We must admit that the mind which conceived and expressed in appropriate language such ideas, as are everywhere present in those Vedic hymns, could not have been inferior to those of the best of our religious teachers and poets, to our Milton, Shakespeare and Tennyson."

What could be a better criticism of social evolution theory than this? Where is the scope for social evolution if the teachings of Vedas, which, in the famous words of Max Muller, are the "oldest books in the library of mankind and" are as lofty and pure as the finest portions of Bible ?

This belief expressed by one of the discoverers to the evolution theory himself will force others, who deny the existence of revealed knowledge on the basis of this theory, to change their mind.

Rev. Morris Philip in his book *"The Teachings of the Vedas"* has in the following words, accepted the revealed nature of the Vedas:-

"After the latest researches into the history and chronology of books of Old Testament, we may safely now call the Rigveda as the oldest book, not only of the Aryan humanity, but of the whole worlds.

"It is evident then (I) that the higher up towards the source of the Vedic religion we push our enquiries, the purer, simpler do we come to find the conception of God, and that (II) in proportion as we come down the stream of time, the more corrupt and complex we find it. We conclude, therefore, that the Vedic Aryans did not acquire their knowledge of the divine attributes and functions empirically, in that case, we should find at the end what we now find in the beginning. Hence we must seek for a theory which will account alike for the acquisition of that knowledge, the God-like conception of Varuna, and for that gradual depravation in which (it eventually) culminated."

"We have pushed our enquiries as far back in time as the records would permit, and we have found that the religious and speculative thought of the people was far purer, simpler and more rational at the farthest point we reached, than at the nearest and the latest in the Vedic age.

"The conclusion, therefore, is inevitable viz, that the development of religious thought in India has been uniformly downwards, and not upward, deterioration and not evolution. We are justified, therefore, in concluding that higher and purer conceptions of the Vedic Aryans were the results of a primitive Divine revelation."

It can't be said about Rev. Morris that he had fully understood the principles of the Vedic Dharma. There are many errors in his book which will be pointed out later. But his faith in monotheism in Vedas is very significant.

A well-known scholar, poet and philosopher – James Cousins writes in *"Path to Peace"*: "To love, to think, to do—are in the

Vedic conception, no transitory futurities touched with melancholy, but simulations of the cosmic dancing shadows cast by the Light of lights. But they are cast by the Light, not by Darkness and in that light, that vision of the Eternal, shining through the temporal, humanity can find an ideal which would replace a periodical *sanctimoniousness* by a perpetual sense of the sanctity of all life. On that (Vedic) ideal alone, with its inclusiveness, which weans hatred away from itself, it is possible to rear a new earth in the image and likeness of the eternal Heavens."

Cousins was so impressed by the Indian Scriptures that he changed his name to '*Kulapati Jaya Ram*" and passed his remaining life with his wife in the pursuit of the *Vedic ideals*.

Prof. J. Moscaro of the University of Barcelone, has described the Vedas, the Upanishads and the Gita, as the highest summit of the wisdom :-

"If a Bible of India were compiled, if Sanskrit could find a group of translators with the same feeling for the sacred texts in the original as the Bible has found in England, eternal treasures of old wisdom and poetry would enrich the times of today.

Among those compositions–some of them living words before writing was introduced–the Vedas, the Upanishads and the Bhagavadgita would rise above the rest like the Himalayas of the spirit of man."

What Mr. W.D. Brown, an English scholar, has stated about Vedas in his book "Superiority of the Vedic Religion" is worth writing in golden letters :

"It (Vedic Religion) recognises but One God. It is a thoroughly scientific religion where religion and science meet hand in hand. Here theology is based upon science and philosophy."

This is how well-known German philosopher Schopenhauer,

expressed in the following words, his sentiments about the *Ishopanishad* (which is the 40^{th} chapter of Yajurveda):-

"In the whole world, there is no study so beneficial and elevating as the Upanishad. It has been the solace of my life. It will be the solace at my death."

Ragozin in his book *"Vedic India"* also ackowleged the sublime nature of Vedas (though some of his ideas about Yajnas are erroneous). He writes :-

"Vedic hymns greatly confirm us in the impression that the Aryan moral code, as mirrored in the Rigveda, bore on the whole, a singularly pure and elevated character. So nothing can be more beautiful in feeling and wording than on alms giving or rather on the duty of giving or helping generally."

French author Jacolliot, who made a comparative study of different religions in his book *"The Bible in India"*, writes :-

"Astonishing fact! The Hindu revelation (Veda) is of all revelations the only one whose ideas are in perfect harmony with Modern Science, as it proclaims the slow and gradual formation of the world."

Jacolliot's statement that among the revealed books, only the Veda teachings are in harmony with scientific thoughts is very significant. Take for example, what the Bible says about the creation of the world.

God said, let there be light and there was light. (Genesis-3)

According to chapter 1^{st} of Genesis, it took God six days to create the world and according to the next chapter, He took rest on the seventh day :-

"And on the Seventh day, God ended his work which he had made, and he rested on the Seventh day from all his work which he

had made."

Whatever God did afterwards was like an ordinary man with all human weakness which philosophy, testifies as the "Anthropomorphic conception of God."

It is stated in the third chapter of Genesis :-

"Adam and Eve heard the voice of the Lord God walking in the garden in the cool of the day and they hid themselves from the presence of the Lord God amongst the trees of the garden."

Then, God repented after creating this world, according to the sixth chapter of Genesis :-

"And it repented the Lord that He had made man on the earth and it grieved Him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth for it repented me that I have made him."

The eleventh chapter of Genesis betrays his jealousies:

"Lord came down to see the city and the tower, and the Lord said, "Behold, the people is one and they have all one language and this they have begun to do and now, nothing will be restrained from them, which they have imagined to do.

"Go to, let us go down and there confound their language that they may not understand one another's speech."

"So the Lord scattered them abroad and they left off to build the city."

And then there are descriptions—of God wrestling with Jacob—taking beef at Abraham's house....

Scientific and rational scholars can never be satisfied with this anthropomorphic conception of God. C.S. Middleman writes :-

"Such anthropomorphism is childish."

In reply to the question, "Do you think that science negates the idea of a Personal God? Prof. J.B. Kohn, a well-known scientist, said," I think it does assume the Personal God to have human attributes."

Replying to the same question, Physicist C.C. Farr, another scientist, said :–

"The idea of a Personal God as taught by Jesus Christ would seem to be very different from the conception of scientific men. I see no realisation of studendous magnificance which must be ascribed to the power behind the universe in Jesus's teaching and the teaching of the church today."

One of the main objections of scientists against the Biblical conception of creation is that the existence came out of nothing. But according to the Vedic religion, it took its birth from the matter. God is only its efficient cause like potter, a blackmith or a goldsmith. There can be no objection to this conception of creation from the philosophical or scientific point of view.

Another objection against the Biblical conception of creation is regarding the division of day and night before the sun or moon were born.

On the first day, the day and the night were made as evident from the first chapter of Genesis :-

"God saw the light, that it was good and God divided the light from the darkness.

"And called the light day and darkness He called the night. And the evening and the morning were the first day."

But the sun and moon were created on the fourth day as stated in the 4th chapter of the Genesis :-

"And God made two great lights, the greater light to rule the-

day and the lesser light to rule the night, he made the stars also."

"And God set them in the firmament of the heaven to give light upon the earth.

"And to rule over the day and over the night and to divide the light from the darkness, and God saw that it was good.

"And the evening and the morning were made on the fourth day."

Moreover there are many things in the Bible which are against intellect, reason and science such as :-

(i) That Christ was born of Virgin Mary.

(ii) That earth is flat and not round.

(iii) That Christ turned water into wine.

(iv) That Christ satisfied hunger of 4,000 people from just 4 leaves.

(v) That Christ raised Lazarus from the grave after three days.

Galileo, a scientist from Spain, was brought before Inquistion Court and punished for his statement that the earth is round and that it revolves round the sun.

The following was the verdict of the court :-

"The first proposition that the sun is the center and does not revolve about the earth is foolish, absured, false in theology and heretical because expressly contrary to the Holy Scriptures... And the second proposition that the earth is not the center but revolves about the sun is absurd, false in philosophy and from a theological point of view, at least, opposed to the true faith."

Many atrocities had been committed on Galileo for stating the scientific truth that the earth is round. He was sentenced to 10

– year rigorous imprisonment. He died in jail.

Bruno, another scientist, had been meted out the worst treatment for stating that the earth is round and proving that there are many worlds. On Feb. 16 1600, he was burnt to death. While dying he said smilingly :-

"It is with greater fear that you pass sentence upon me rather than I receive it."

Reader may refer to the well–known book "*The History of the Conflict Between Religion and Science*" by William Draper for the injustice done to scientists and philosphers like *Hypatia*, *Nester Arius* etc for expressing minor differences of opinion on the Christian principles. Dr. Barnes, Bishop of Birmingham, in his broadcast (reproduced on "*The Religion and Science*") maintained that where there is a conflict between religion and science, the latter is to prevail :

"Now before I speak of such possibility of conflict, I wish to make it quite clear that many beliefs associated with religious faith in the past must be abandoned. They have had to meet the direct challenge of Science and I believe, it is true to say, that in every such direct battle since the Renaissance, science has been the victor. Let me give definite instances :-

(i) First, the earth is not the fixed center of the universe; it is merely the moving satellite of a sun which resembles innumerable other suns.

(ii) Secondly, man was not especially created.

(iii) Thirdly, no priest, by ritual or formula, can attribute spiritual properties to inanimate matter.

(iv) Fourthly, if by miracles, we mean large-scale breaches in the uniformity of nature, such miracles do not occur in human experience. Here are four typical results of scientific investigations

which at length all must accept."

Dr. Mazley in the course of his Bampton lectures had said, "If miracles are denied, all Christianity, so far as it has any title to that name, so far as it has any special relation to Christ, is overthrown."

There is nothing against the laws of Nature of Science in the Vedas. God has been described in the Vedas at several places as ***'Satya Dharma'***, one whose laws are eternal. These laws are called "ऋत" *(Rit)* which means true and eternal.

Not only that, Vedic religion and science are in absolute harmony with each other, Vedas are also the origin of all sciences and the religions. "Veda" means knowledge, both material and spiritual, for the benefit of the mankind. The fundamentals of aeronautics, astrology, art, medicine and electricity are present in the Vedas.

DIVINE REVELATION AND ITS MEDIUM

Even while some scholars consider the knowledge contained in the Vedas to be Divinely revealed, they hold the view that the language in which it is expressed is that of ***Risis***. But if we go deep into this matter, we will find it ***fallacious***.

The basic issue is : What was the form in which this Divine knowledge was revealed to the Risis?

What is the proof that the Risis preserved that knowledge in its pure form without allowing it to be tampered with their own imagination?

Is it believable at all that the Vedic Language which is so perfect and is the mother of all languages, should be the result of any human effort?

Moreover if we concur with the philologists that thought and language are interdependent, we can not but reach the conclusion

that even the language of the Vedas was Divine.

Herder, a philosogist, for instance, says,

"Without language, it is impossible to concieve philosophical nay, even any human consciousness."

In the words of Herder: "We think in names."

Says, Sir William Hamilton, "Words are the fortress of thoughts, unless thought be accompanied at each point of its evolution by a corresponding evolution of language, its further development is arrested."

German scholar Von Humolt has rightly observed:

"If we separate intellect and language, such a seperation does not exist in reality."

Says another scholar Shleel Maker : "Thinking and speaking are so entirely one that one can only distinguish them as internal and external, every thought is already a word."

In his famous book "*The Science of Language*," Max Muller has expressed the view that this relationship is the basis of all exact philosophy :- "We think in words; so words must become the character of all exact philosophy in future." "We never meet with articulate sounds except as wedded to determinate ideas nor do we ever, I believe, meet with determinate ideas; except as embodied in articulate sounds. I, therefore, declare my conviction as explicitly as possible that thought in the sense of reasoning is not possible."

This theory is fully supported by our ancient literature. For instance, the following aphorism, in the "Mimansa" bears testimony to this thought–language relationship :

सिद्धे शब्दार्थ सम्बन्धे। औत्पत्तिकस्तु शब्दास्यार्थेन संबंध। (1.1.5)

नित्यक्तु स्याद्दर्शानस्यपरार्थत्वान्। (1.1.18)

Poet Kalidas also writes in *Raghuvansh* :-

वगार्थाविव सपृक्तौ वागार्थप्रतिपत्तये (सर्ग 1.1)

Maharshi Vyas, in his commentary of the Yogsutras (I. 27), also fully supports this view in the following words :-

स्प्रतिपत्रिनित्यतया नित्य : शब्दार्थ संबंध इत्यागमिनः प्रतिजानते।

On comparison of languages it will appear that the Vedic language is not only the mother of Indian but also of all foreign languages.

Baron Cuvier, for instance, writes :-

"It (Sanskrit) is the most regular language known and is especially remarkable, as containing the roots of the various languages of Europe like Greek, Latin, German, Slavonic."

Yaska, the author of the Nirukta, has also given multi meanings of several mantras.

This magic, with which the mantras in the Vedas, have been endowed with the spiritual, cosmic and social meaning puzzles even the minds of the greatest scholars and commentnators of the Vedas, he says. As per Visvamitra where the names of these Risis do not fall into a category as in the Atharvaveda, they should be taken as characters or spokesmen in a great epic as in a Panchtantra story, specially coined to convey certain complicated ideas in a simple form. In the Panchtantra, great truths have been revealed through such characters as a lion, a Jackal, monkey etc. Everybody knows that these creatures can not otherwise speak.

SECOND CHAPTER

RISIS : AUTHORS OR SEERS?

We have tried in the earlier chapter to establish that Vedas, which are eternal, have been revealed by God Himself. We have also stressed their importance from different points of view. But Western scholars like Prof. Max Muller, Weber and Macdonell hold the view that Risis were the authors of Vedas. The mantras contained in the Vedas had been written by them from time to time. How can the Vedas then be eternal and Divinely revealed? Some of these scholars and authors even quote from Vedas and Sutras to support their contention. They say that *Vasishtha*, *Jaamdagni*, *Angira*, *Kava*, *Bharadwaj*, *Gautam*, *Atri* (whose names occur in the Vedas) were some of these authors. They also attempt to reinforce their view by showing names of some countries and their kings extant in the Vedic "ballads". Their detailed list is compiled by Prof. Macdonell and Dr. Keith. This list is entitled "*Vedic Index of Names and Subjects.*"

But the fact is that Risis are 'seers' and not the "authors" of the Vedas. The following is the definition of *Risis* given by *Yaskacharya* in *Nirukta* :

ऋषयो मन्त्रद्रष्टारः। ऋषिर्दशनित् स्तोमान् ददर्शेत्यौपमन्यवः तद् यदेनां स्तपस्यमानान् ब्रह्म रचयम्मबभ्यानर्षव् तद्षीणाम् ऋषित्वमिति विज्ञायते।

Also *Acharya Upmanyu* has stated that, those who have realised the true meaning and import of the mantras, are regarded as *Risis*. They were called *Risis* because they came to such realisation during the course of meditation and through penance. The realisation of the true meaning of the mantras, with all their mysteries, constitutes their seerhood.

Something similar to Acharya Upumanyu's assertion is also

found in *Taittiriya Aranyaka* (2.9.1):-

अजान् ह वै पृश्नींस्तपस्यमानान् ब्रह्म स्वयम्भ्वभ्यानर्षत त ऋषयोऽभवन् तदृषीणामृषित्वम्।

The following from the Satpath Brahman also denotes the similar meaning:-

ये यत् पुरास्मात् सर्वस्मादिदमिच्छन्तः श्रमेण तपसारिषंस्तस्मादृषयः।

In *Taittiriya Samhita*, *Aitareya Brahmana*, *Kanva Samhita*, *Satpatha Brahmana* and *Sarvanukramni* etc, seers have been described as the *Risis*. It is specified which *mantras*, suktas and the *mandals* were revealed to each :-

स एतं (भूमिर्भूम्ना······) कसर्णीरः काद्रवेयो मन्त्रमपश्यत्।

–तैत्तिरीय संहिता 1.5.4

स पूषा एतं मन्त्रपश्यत्। सूर्यस्य त्वा चक्षुषा प्रतिपश्यामीति।

–तै0 सं0 2.6.8

शुनःशेपमाजीगर्ति वरुणोऽगृह्णत् स एतां वारुणीमपश्यत्····उदुत्तमं वरुग पाशमस्मत् इति।

–तै0 सं0 5.2.1

स वामदेवाः–एतं सूक्तमपश्यत् 'कृणुष्व वाजः प्रसितिं न पृथिवीम् इति।'

–काण्व संहिता 10.5

····गाथिनो विश्वामित्रः स तृतीयं मण्डलमपश्यत्। –सर्वानु0 3.1

वामदेवो गौतमश्चतुर्थं मण्डलमपश्यत्।

बार्हस्पत्यो भरद्वाजः षष्ठ मण्डलमपश्यत्।

सप्तमं मण्डलं वसिष्ठोऽपश्यत्।

आद्यं द्वचं प्रगाथोऽपश्यत्।

Though it is true that such names as *Viswamitra*, *Jamadagni*, *Bharadwaja*, *Atri*, *Angiras*, *Priyamedha* occur in the Vedas but it might be stressed here that they are epithets cannoting certain

attributes and not proper nouns standing for particular individuals.

Again it is stated in *Aitereya Brahmana* that words like *Grtsamada*, *Visvamitra*, *Vamdeva*, *Atri*, *Bharadwaja*, *Vasistha*, Pragatha, generally denote vital energy :

'प्राणो वै गृत्सः, अपानो मदः स यत्प्राणो गृत्सोऽपानो मदः तस्माद् गृत्समद इत्याचक्षते। एतमेव सन्तं तस्येदं विश्वं मित्रम् आसीद् यदिदं किंच। तद् यस्येदं विश्वं मित्रमासीद् यदिदं किंच तस्माद् विश्वामित्रः इत्याचक्षते। एतमेव सन्तं तं देवा अब्रुवन् अयं वै नः सर्वेषां वाम इति। तं यद् देवा अब्रुवन् अयं वै नः सर्वेषां वाम इति तस्माद् वामदेवः। तस्माद् वामदेव इत्याचक्षते। एतमेव सन्तं स इदं सर्वं पाप्मनोऽत्रायत यदिदं किंच। स यदिदं सर्वं पाम्पनो त्रायत तदिदं किंच तस्मादत्रय इत्याचक्षते। एतमेव सन्तं स उ एव बिभ्रद्वाजः प्रजा वाजः तम् एष बिभर्ति यद् बिभर्ति तस्माद् भरद्वाज इत्याचक्षते।'
एतं सन्तं देवा अब्रुवन् अयं वै नः सर्वेषां वसिष्ठः तस्माद् वसिष्ठः स इदं सर्वमभि प्रागात्-तस्मात् प्रगाथः।

–Aitereya. 2.2.1

As these words denote common attributes in accordance with the derivations given in the above passages, they can be used for men and places having such attributes. For example, one who considers everyone as his friend and whom everyone considers his friend, will be called "*Visvamitra*" ; One who prevents others from committing sins, will be known as *Atri*.

A man endowed with strength and knowledge will be called "*Bharadawaja*". One who is well-versed in the science of respiration (**प्राणविद्या**) and is a true devotee of God will be named "*Vasistha*". A person, who keeps his senses and intellect under control, will also be known by the same name.

One who develops good qualities or lives in God and is shining through His glory, is "*Vamadeva*". The same is true of other words occurring elsewhere in the Vedas.

In ***Satpath Brahmana***, which is an authentic exposition of

Yajurveda, it is said, that *Vasishta* stands for vital energy *Bharadwaja* for intellect, *Vishwamitra* means *ears*, Angirasa for spiritual energy, and Visvarkarman for speech.

प्राणो वै वसिष्ङ ऋषिः।	Satpath 8.1.1.6।
मनो वै भरद्वाज ऋषिः।	Satpath 8.1.1.9।
श्रोत्रं वै विश्वामित्र ऋषिः।	Satpath 8.1.2.6।
प्रजापतिर्वै जमदग्निः।	Satpath 13.2.2.4।
चक्षुर्वै जमदग्निः।	Satpath 8.1.2.3।
प्राणो वा अङ्गिराः।	Satpath 6.1.2.28।
वाग् वे विश्वकर्मा ऋषिः।	Satpath 8.1.2.9।

In *Brhadaranyaka* also, the words like "*Gautam*", "*Bharadwaja*" are meant to denote senses :-

इमावेव गोतमभरद्वाजौ। अयं गोतमः अयं भरद्वाजः। इमावेव विश्वामित्रजमदग्नी। अयमेव विश्वामित्रः अयं जमदग्निः, इमावेव वसिष्ठकश्यपौ, अयमेव वसिष्ठः अयं कश्यपः। वागेवात्रिर्वाचा अन्नमद्यते। अत्तिर्ह वै नामैतद् यदत्रिरिति।

–(2.2)

Here the two ears, two eyes, two nostrils and one speech have been called respectively *Gautama*, *Bharadwaja*, *Jamadagni*, *Vasistha etc.*

Words including *Vasistha*, *Viswamitra*, *Jamadagni* are not proper nouns denoting certain attributes as evident from the following :

पूर्वमीमांस्पशास्त वेदांश्चैके सन्निकर्ष पुरुषाख्याः। –1.1.27

अनित्यदर्शनाच्च। आख्या प्रवचनात्। परन्तु श्रुतिसामान्यमात्रम्। –33

Words like *Kathaka*, *Kalapaka*, *Paippalada* are— (missionaries of style) (प्रवचनमूलक).

Those who try to prove history in the Vedas are mistaken. For instance, when "*Bhoj*" occurs in Rigveda :-

भोजायाश्वं सं मृजन्त्याशुं भोजायास्ते कन्या शुम्भमाना।
भोजस्येदं पुष्करिणीव वेश्म परिष्कृतं देवमानेव चित्रम्।।
–Rig. 10.107.1

Surely it is not a particular name of the King born in 11th or 12th century A D, but refers to any king or any person who is charitable or who protects others.

In mantras like :

वयमु त्वा तदिदर्था इन्द्र त्वायन्तः सखायः। कण्वा उक्थेभिर्जरन्ते।।
–Rig. 8.2.16

"*Kanva*" is not the name of a Risi or his progeny, but according to Nighantu, refers to all those who are endowed with sublime wisdom.

In the following mantra from *Atharvaveda* (18-3-16)

'विश्वामित्र! जमदग्ने! वसिष्ठ, भरद्वाज, गोतम, वामदेव शर्दिः नो अत्रिः अग्रभीन्नमोभिः सुशंसासः पितरो मृडता नः।'

"Viswamitra" is not the son of *Gadhi*; *Jamadagni* is not the father of *Parasurama*, *"Vasistha"* is not the priest of the *Suryavansis*, as erroneously understood by a few scholars.

As pointed out earlier, *Viswamitra* stands for a man who looks upon everyone as his friend, *Jamadagni* for one who sees through the reality by his intellect or whose sight is pure; *Vasistha* is one who is well-versed in the science of breath or who is the noblest of all by virtue of his inherent qualities; *Bharawaja* is one who is endowed with knowledge or purity of mind. One who is agile is *Gautama*, one who is constantly occupied in the devotion of God is *Vamdeva*. *Atri* is one who is free from all sufferings-spiritual, or material.

Sayanacharya has asserted that not only in the Vedas but even in *Brahmanas*, there is no human history. We, however, do not

consider this to be correct. Brahmanas are the living expositions of the Vedas by Risis. So, there is human history even in the *Brahmans* as evident from the following from Taittiriya Aranyaka (2.9) :

तत्र ब्राह्मणानितिहासान् पुराणानि कल्पान् गाथा नाराशंसीरिति॥

But what can be more regrettable than this that the same Sayanacharya, who asserts that there is no human history even in the *Brahmanas*, gives historical interpretation of the following mantras from Rigveda (1-126-6) :

'सम्भोगाय प्रार्थितो भावयव्यः स्वभार्यां रोमशाम् अप्रौढेति बुद्धया परिहसन्नाह–(भोज्या) भोगयोग्यैषा (आगाधिता) आ-समन्तात् स्वीकृता तथा (परि गधिता) परिगृहीता (आ गधिता) आ-समन्तान्मिश्रयन्ती आन्तरं प्रजननेन बाह्यं भुजादिभिः। कीदृशी सा या (जंगहे) अत्यन्तं गृह्णाति कदापि न विमुञ्चति तथैवैषापि। किंच भोज्यैषा यादुरित्युदकनाम रेतोलक्षणम् उदकं प्रभूतं राति–ददातीति यादुरी बहुरेतोयुक्तेत्यर्थः। तादृशी सती (याशूनाम्) संभोगानां यश इति प्रजनननाम तत्सम्बन्धीनि कर्माणि याशूनि भोगाः तेषां (शतम्) असंख्यातानि मह्यं ददाति।

"When seduced for an intercourse by his child-wife Romasa, Rishi *Bhavahavya* said to her jokingly: "And you are most worthy of enjoyment! You embrace me with arms outwardly and join your reproductive organ inwardly. What a wonderful woman you are! You're so much attached to me! You're like *Nakuli*, who never deserted her husband. There is a lot of vital energy in you. You are capable of providing one with sexual delight in more than hundred and one ways."

In fact, there is not a single word in the mantra denoting request by *Romasa* for an intercourse; nor is there any indication of any *ridicule* by Risi *Bhavahavya*.

In his commentary Swami Dayanand has given the following

explanation of the above mantra :-

यया नीत्याऽसंख्यातानि सुखानि स्युः सा सर्वैः सम्पादनीया।

i.e. (A man should follow that policy which gives manifold pleasures).

Thoughtful readers can compare the two explanations (given by *Sayanacharya* and *Swami Dayananda* respectively) objectively and decide for themselves which of them is more in keeping with the spirit of the Vedas as a whole and which is only strained and forced and based on fantasy. The next mantra of the same hymn is as follows (Rig. 1-126-7) :–

उपोपमे परामृश मा मे दभ्राणि मन्यथाः। सर्वाहमस्मि रोमशा गन्धारीणामिवाविका॥
–Rig. 1.126.27

Commenting on it says *Sayanacharya* :

रोमशा नाम बृहस्पतेः पुत्री ब्रह्मवादिनी परिहसन्तं स्वपतिं प्राह भो पते! (मे) मां द्वितीयार्थे चतेर्थी (उपोप) उपेत्य (परामृश) सम्यक् स्पृश भोगयोगयाम् अवगच्छेत्यर्थः। यद्वा (मे) मम गोपनीयमङ्गानि रोमाणि (दभ्राणि) अल्पानि मा बुध्यस्व। (अहम्) रोमशा बहुरोमयुक्ता अस्मि यतोऽहमीदृशी अतः (सर्वा) सम्पूर्णावयवास्मि रोमशत्वे दृष्टान्तः–गन्धारदेशीया मेषा इव यद्वा (गन्धारीणाम्) गर्भधारिणीनां स्त्रीणाम् (अविका) अत्यर्थं तर्पयन्ती योनिरिवास्मि यतोऽहमीदृशी अतो माम् अप्रौढां मावबुध्यस्वेति'।

Replying to Risi *Bhavayaya*, Romasa, daughter of Brihaspati and herself, a *Brahmavadini*, says :-

"Don't think that I'm not fully matured and, therefore, not ripe for your enjoyment.

"My hair have fully grown. If you have any doubt, touch my hidden reproductive organ and discover it for yourself if I can give you pleasures of a paradise or not."

Thus we see self-contradiction in *Sayanacharya's*

commentary : on the one hand he denies existence of any human history in the Vedas, nay even in Brahmanas, and on the other, he does not hesitate in giving obscene meaning of the so-called narration in the vedas relating to *Bhavavaya-Romasa, Agastya-Lopamudra*, *Pururavas-Urvasi*, *Indra-Indrani* etc.

Those who regard Risis to be authors of the mantras will have to face very strong objections which they will find difficult to rebut.

There are many mantras which are supposed to have more than hundred Risis. as for example in the following mantra from the Rigveda :-

अग्न आयूंषि पवस आसुवोर्जमिषं च नः। आरे बाधस्व दुच्छुनाम्॥

–Rig. 9.66.19

Are we going to believe that this mantra in *Gayatri Chhanda* (containing only 24 letters), was written jointly by 100 Risis? Can any impartial scholar accept this absurd assumption?

In fact, instead of writing the mantra, the 100 Risis only realised the true spirit of the mantra and revealed its secret to others. There is nothing incongruous or absurd in this interpretation.

There are supposed to be 1,000 Risis of the three mantras of the 34th hymn of Rigveda's 8th Mandal :

वसुरोचिषोऽङ्गिरसः सहस्रसंख्याका ऋषयः।

It would be highly absurd and ridiculous to believe that 1,000 Risis authored these three mantras.But there is nothing irrational in believing that they were the interpreters of the same.

Another objection that can be raised against believing that Risis were the authors of the Vedas is: how is it that there are different Risis of not only the same mantras in different Vedas but of the same mantras at different places in the same Vedas? For example :-

(1) In Rigvedas (4.483) the Risi of the mantra

'चत्वारि शृङ्गास्त्रयो अस्य पादा द्वे शीर्षे सप्त हस्तासो अस्य।'

is Vamadeva, but in Yajurveda (17-91), it is Sadhyah.

The Risi of the following mantra is *"Bharadwaja"* when it occurs in Atharveda (1.20.4)

शास इत्था महां अस्यमित्रखादो अद्‌भुतः। न यस्य हन्यते सखा न जीयते कदाचन॥

but not so in Rigveda.

The Risi of the following mantra is *Yakasma-Nasana Prajapati* in *Rigveda* (10.161.1) and *Brahman* in *Atharvaveda* (3.11.1)

(3) मुंचामि त्वा हविषा जीवनाय कम्। अज्ञातयक्ष्मादुत राजयक्ष्मात्॥

In Rigveda, the Risi of the following mantra is *Agastya* but when it occurs again in the *Sama Veda* (40.16), its Rishi is *Dadhyan Atharvana*.

अग्ने नय सुपथा राये अस्मान् विश्वानि देव वयुनानि विद्वान्।

We can produce hundreds of examples in which Risis of the same mantras differ from mandala to mandala in a particular Veda.

It is very difficult to explain away the change in the names of the Risi if we attribute to them their authorship. While no such difficulty arises if we take these Risis as only their seers and not their authors. How can we, otherwise, save these Risis from the allegation of plagiarism. But such a charge becomes incongruous with the concept of the Risi as defined in the Scriptures.

WHO ARE RISIS?

In Yajurveda's 34-49 Rishis have been described as follows:-

सह स्तोमाः सहच्छन्दस आवृतः सह प्रमा ऋषयः सप्त दैव्याः।
पुर्वेषां पन्थामनुदृश्य धीरा अन्वलेभिरे रथ्यो न रश्मीन्॥

(Those who study together the religious yore, who read together the Vedas and enjoy happiness, who return from the Gurukula after observing *Brahmacharya* and completing their studies, who are together advanced in knowledge, who are masters of seven Divine forces, are *veritable Risis*, the knowers of the Vedas. Such calm, wise persons, viewing the path of ancient sages, take up the reins of noble deeds, as on a highway, a chariot driver does.

Defining Risis, it is stated in Mundaka :-

'सम्प्राप्यैनमृषयो ज्ञानतृप्ताः कृतात्मानो वीतरागाः प्रशान्ताः।
ते स्वर्गं सर्वतः प्राप्य धीरा युक्तात्मानः सर्वमेवाविशन्ति॥'

(i.e. Risis are those who, realising the Omniscience of God, are filled with knowledge and lead a contented, satisfied and peaceful life.)

Yaskaracharya in *Nirukta* defines Risis as :

'साक्षात्कृतधर्माण ऋषयो बभूवुः।'

(Risis are those who realise the true religion)

It is unfortunate that the late *Kanhaya Lal Munshi* attributed to them the authority of mantras (which he did not even understand) and wrote thus about them in the preface to *"Lopamudra"* :–"Risis who had flat noses were black in colour and lived on the charity of presents of *Das* and *Dasis*. They were usually intoxicated throughout the day and night and often betrayed a fit of anger. They praised those who made the offering of cows. They were sometimes extremely jealous of each other and in anger, tried to invoke the gods for their wrath on their adversaries.

"The young among them tried to attract the opposite sex by their gesticulations and exhibitionism. They wrote mantras with a motive to captivate the hearts of the young maidens."

When our readers compare the description of the Risis given in Lopamudra with that which emerges from the Vedas, *Upanishads* and *Nirukta*, they will themselves know the reality. It will be evident then that the Risis, as described in the Vedas and the Upanishads can not be "greedy, full of anger, and lustful" as depicted in Lopamudra. The picture of the Risis delineated in this book is highly condemnable.

The allegation that "the Risis used to compose mantras to allure the beautiful women is highly insulting, particularly as it has not been substantiated by the text of the Scriptures. How can the allegation be accepted when it is not in harmony with the true cancept of the Risis?

We have already given a number of quotations from ancient literature defining the true character of the Rishis. The Risis picked up such names from the Vedas as appealed to them beçause of their deravative meaning. It was just like followers of a religious faith choosing from their scriptures, names for their spiritual heads. or their new borns as being witnessed at all times. Besides, there are hundreds of examples to show that these names are generally imaginative or are just nick names.

It is generally observed that if a person is devoted to some cause or a mission he becomes so much indentified with it that he is sometimes named after it. For example, Mahatma Munshi Ram Ji, who sacrificed his life for the Gurukula Kangri (which he had founded), had come to be known as *Gurukula* himself. "Here comes the *Gurukula*", people used to say when he arrived at any place.

A man had come to be known as *Jayanti Prasad* for he was working for the golden jubilee celebrations of the Gurukula.

The same is true of how the Risis came to be known by the names occurring in the Vedas.

The names of the Risis also had similar origin in many cases. Hundreds of examples can be given to prove the above contention leaving no scope for any misunderstanding.

Rigveda's 10.90 is called *"Purush Sukta"* which begins with:-

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात्

This *sukta,* which gives a description of God and his creation has appropriately *"Narayana"* as its Risi.

The word *Naryan* is synonym for God. The root of this word has been given thus in *Manusmriti* :-

आपो नारा इति प्रोक्ताः आपो वै नरसूनवः।
ता यदस्यायनं पूर्वं तेन नारायणः स्मृतः॥

Rigveda's 10.97 is devoted to praise of medical science and its Risi accordingly is *"Bhishaq"* (i.e. a *doctor*)

Rigveda's 10.101 has its theme as *विश्वे देवा ऋत्विजो वा।* It is, therefore, quite appropriate, that its Risi is *बुधः सौम्यः* (an intellectual and sober person).

The risi of Rigveda's 10.106 is *दिव्यो दक्षिणा वा* (giver of charity) which is quite in keeping with the spirit of its content which deals with the importance of donations.

Rigveda's 10.117 is in praise of charity of money and food grains and its Risi is *भिक्षुः।*

It is quite logical that Rigveda's 10-121 which has *Hiranyagarbha* as its Risi, should deal with God, the Giver of happiness.

Likewise अग्निः (Fire) is both the theme and the Risi of Rigveda's 10-124.

In Rigveda's 10-125 also, the subject matter and Rishi are the same. (वागाम्भृणी)

The famous hymn of Rigveda's 10.190 which begins with *ऋतं च सत्यं चाभीद्धात् तपसोऽध्यजायत।* gives an account of the creation and its order and teaches us to refrain from committing sins. Its Rishi is *'अघमर्षण'* because the way to save oneself from sins is meditation on God.

Another well-known hymn of Rigveda's 10.191 contains such mantras as **संगच्छध्वं, संवदध्वं सं वो मनांसि जानताम्** etc. calling for unity and friendship among all. The Rishi of this hymn is **'संवननः'** (one who is friendly to all).

In his introduction to Rigveda's commentary, Swami Dayanand raises the question : Why should we not believe that Rishis, whose names occur at the top of mantras, or hymns in the Vedas, were their authors and replies :

'यो मन्त्रसूक्तानामृषिर्लिखितस्तेनैव तद् रचितमिति कुतो न स्यात्? मैवं वादि। ब्रह्मादिभिरपि वेदानामध्ययनश्रवणयोः कृतत्वात्।......यदर्षीणामुत्पत्तिरपि नासीत् तदा ब्रह्मादीनां समीपे वेदानां वर्तमानत्वात्।'

(It is not correct to believe so. Even Brahma listened to the Vedas and studied them. Brahma possessed the Vedas even before the Rishis were born.

Swami Dayanand's view, given above, has been endorsed by Svetasvatra upanishad (6-18) :

यो वै ब्रह्माणं विदधाति पूर्वं, यो वै वेदांश्च प्रहिणोति तस्मै।
तं ह देवमात्मबुद्धिप्रकाशं, मुमुक्षुर्वै शरणमहं प्रपद्ये॥

THIRD CHAPTER

WHEN WERE THE VEDAS WRITIEN ?

We have tried to establish in the preceding chapters that Vedas contain Divine knowledge and were revealed by God through four Risis-*Agni*, *Vayu*, *Aditya* and *Angira*.

This traditional belief is quite logical and there is nothing superstitious when we realise that man would have remained completely ignorant if such a knowledge had not been revealed to him through the Vedas.

The knowledge of the Vedas was revealed to man at the time of creation and to the question how old are the Vedas, our answer is: "*as old as the human creation.*"

The scholars from the East and the West have expressed contradictory statements about the time when Vedas were handed down to the humanity.

There is hardly any substance in their arguments in favour of different dates which are all purely conjectural.

We will, in the following pages give a bird's-eye view of their conjectures.

Prof. Max Muller comes first and foremost among the Western scholars who tried to determine the age of the Vedas.

In his book *"History of Ancient Sanskrit Literature"* (1859) he writes :-

"Buddhism is nothing else than a reaction against Brahmanism, and it presupposes the existence of the entire Veda i.e., of the literature emodied in the Samhitas, the Brahmnas, the Aranyakas

and the Upanishads. The whole of this literature must have, therefore, been Pre-Budhistic i.e., it must have arisen before 500 B.C. The Vedanga and the Sutra literature could be approximately simultaneous with the origin and the expansion of Buddhism in its initial stages. These Sutra works, whose origin might be attributed to the period from 600 to 200 B.C., are, however, so constructed that, they, of necessity, presuppose all Brahmana literature. The Brahmanas, however, of which there are older and new ones, containing as they do, long lists of preceptors who handed down the more ancient Brahmanas, could not possibly be compressed within less than two hundred years. We must, therefore, regard the period 800 to 600 B.C. as that required for the growth of these prose works. The Brhmanas, however, presuppose, further in their turn, the Vedic Samhitas. At least two hundred years were now necessary in order that all these collections of songs and prayers could be put together. Therefore, the period circa 1000 to 800 B.C. would be regarded as the period in which these samhitas (or collections) which were already regarded as holy sacrificial songs and authoritative prayer–books, must have been made and they must have preceded a time in which the hymns and the songs contained in them should have arisen as popular or religious compositions. This period must lie before 1000 B.C. Two hundred years more – and we arrive at 1200 to 1000 B.C. as the initial period of the Vedic poetry."

It should be stressed here that period of 200 years which Prof. Maxmuller has set apart for various epochs for development of the Vedic literature is the minimum in his view. He never wanted this period to be treated as final.

In his ***"Gifford Lectures"*** (1890), he clearly stated : "We could not hope to be able to lay down any terminus a quo. Whether the Vedic hymns were composed in 1000 or 1500 or 2000 or 3000 years B.C.–no power on earth could ever fix."

It is very unfortunate that despite his above statement, the Western scholars thought that Prof. Max Muller scientifically fixed the date of the composition of the Vedas as 1200 to 1000 B.C. Some German scholars, however, showed the courage to oppose this view. When Schroeder and Herman extended the date of the Vedas to 2000 B.C. and **4,500** B.C. respectively, they had to face a lot of criticism for holding their conjecture against MaxMuller's approved date of 1500 to 1000 B.C. (which in reality he had not.)

Another German scholar Winternitz has also contradicted Prof. Max Muller's view in his book *"Geshcikte Indischen Literature"*.

He says, "It is now evident that the presumption of exactly two hundred years for the various literary epochs in the development of the Veda is purely arbitrary. And MaxMuller himself would not properly say such period and that our Rigveda Samhita had indeed been completed at least about 1000 B.C. He had always understood his date for Vedas of 1200 to 1000 B.C. only as the terminus a quo and in his lectures on ***Physical Religion*** that appeared in 1890, he had distinctively said, "We could not hope to be able to lay down any terminus a quo. Whether the Vedic hymns were composed in 1000 or 1500 or 2000 or 3000 years B.C., no power on earth could ever fix."

"This purely hypothetical—and in itself entirely arbitrary—chronological fixing of the Vedic epochs by MaxMuller, attained in course of years, the respectability of a scientifically proved fact and everybody said that no arguments or substantial proofs were thought necessary on the score.

W.D. Whitney in his book "*Oriental and Linguistic Studies*" (1872) has, however, reproved this habit of thinking that Max Muller had proved the peiod 1200 to 1000 B.C. as the date of the Rigveda. "Only with timidity could some scholars like Von Schroeder go back to **1500** or at most to **2000** years B.C."

Dr. Winternitz, while quoting Weber's words in this regard that "Any such attempt of defining the Vedic antiquity is absolutely fruitless", goes on to add:- "In reality nothing more has been known than that the Vedic period extends from an altogether undefined past to the Fifth century before Christ. Neither the figures **1200 to 500** nor **1500 to 500** nor **2000 to 500** which are often met with approval in the popular account about the age of the Vedic literature, have any justification. The only date justifiable is X to 500 B.C.; and as a result of the investigation of the last ten years, it could be said that it was more probable in place of 500 B.C. ...." We must however, guard against giving any definite figures, where such a possibility is, by the nature of the case, excluded."

Morris Bloomfield, the author of *"Vedic Concordance"* after making some conjectures about the age of Vedas, candidly admits: "More frankly, we do not know."

He furtaer explains : "I, for my part, am and–I think I voice many scholars–are now much more inclined to listen to an early date—say 2,000 B.C. for the beginning of Vedic literary production, and to a much earlier date for the beginning of the institution, and of the religious concepts which the Veda has derived from those pre-historic times–which cast their shadows forward into the records that are in our hands. Anyhow, we must not be beguiled by that kind of conservatism which merely shoves Conscience into thinking that there is better proof for any later date such as 1500, 1,200 or 1,000 B.C. rather than their earlier date of **2000** B.C. "Once more frankly, we do not know."

Clayton, in his book *"The Rigveda and Vedic Religion"*:- writes "From what has already been said, it will be evident that no dates can be assigned to the origin of the hymns that make up the Vedas. Indeed it is necessary to go further and to say that there is not sufficient evidence to show with any precision when the four Vedas were collected together and the Vedas themselves, as we have

them, formed.

We are very much surprised to see the self-contradictory statements of the authors of the "Vedic Age" on this subject.

On the one hand, they admit that the date of the Vedas can not be fixed and, on the other, they fix up the date as about 1000 B.C. For instance, they write at one place in their book," The Age of the Rigveda is not known with even an approximate degree of certainty."

(Vedic Age)

"And at another place (Tenth chapter), they say :-

From a purely linguistic point of view, the Rigveda in its present form can not be dated much earlier than 1000 B.C. The language of the Rigveda is certainly no more different from that of the *Avestan Gathas* than is old English from old High German and, therefore, they must be assigned to approximately the same age.........Thus from general linguistic considerations, we get (for the Rigvedic language, as known to us,) an approximate date of 1000 B.C. Although the culture represented by it must be considerably older, it can hardly be pushed back considerably before 1500 B.C."

(Vedic Age)

"On linguistic grounds, the language of the Rigveda, the oldest Veda–may be said to be about 1000 B.C; but its contents may be and are certainly in the oldest parts of a much more ancient date and, its latest parts, resembling Atharvanic charms, are as surely of much later origin."

(Vedic Age)

One of the greatest Indian scholars, who wrote about the age of the Vedas, is Bal Gangadhar Tilak.

In his book "Orion", he has collected astronomical data in the Vedas and adduced evidence of recollection "of the **Vernal Equinox** falling at a time when the sun was in **Orion**."

That must have been about 5000 years prior to the time when the present Indian calendar was fixed with the Vernal Equinox falling at the time when the sun was in Aries, and this was in the beginning of the Christian Era. So, according to Tilak, the Vedas must be assigned to about 5,000 B.C.

Later however, Tilak noted that there were recollections traceable in the Vedas to a period when the Vernal Equinox fell at a time when the Sun in the *Tisya grah.* On this basis he concluded that the Vedas may be pushed back even to about 10,000 B.C. This was not generally accepted by scholars who did not believe that the calculations of these positions of the Sun could be accurate enough in these primitive times to form a basis for fixing dates.

In fact at the end of his book, Tilak himself observed :-

"Though I have ventured to write on the subject, I can not claim to have finally solved this important problem in its bearings."

Another Indian scholar, Dina Nath Shastri, has on the basis of the astronomical dates, expressed the view that Vedas are about 300,000 years old.

MAHABHARATA AND THE VEDAS

Not only there is a reference to the four Vedas in the Mahabharat but also to its *Angas* and *Upangas*.

In the *Sabha Parva* for instance, Bhishma Pitamaha says about Shri Krishan that he was well-versed in the *Vedas* and the *Vedangas*:-

वेदवेदाङ्गविज्ञानं, बलं चाप्यधिकं तथा ।
नृणां लोके हि कोऽन्योऽस्ति, विशिष्टः केशवादृते ।

In *Adiparva* there is another shloka in which there is again a reference to the Vedas and its *upangas*:-

यो विद्याच्चतुरो वेदान्, साङ्गोपनिषदो द्विजः।
न चाख्यानमिदं विद्याद् नैव स स्याद्विचक्षणः॥

(i.e. that person can not be considered a real scholar who may have the knowledge of the Vedas and Angas and Uanishad, but is ignorant of Mahabharata.)

The following verse gives clear evidence of the existence of the Vedas and its *Angas* and *Upanishads* at the time of Mahabharata:-

साङ्गोपनिषदान् वेदांश्चतुराख्यानपञ्चमान्।

In the following lines from Mahabharata, it is stated that God, through Vedas, gives knowledge to the mankind about different forms and actions of such elements as earth, water, air, fire and light and goads man to acts of goodness :-

नानारूपं च भूतानां, कर्मणां च प्रवर्तनम्।
वेदशब्देभ्य एवादौ, निर्मिमीते स ईश्वरः॥

नामधेयानि चर्षीणां, याश्च वेदेषु दृष्टयः।
शर्वर्यन्ते सुजातानां, तान्येवैभ्यो ददात्यजः॥

The authors of the Vedic Age have described the Mahabharata period as Circa 1400 B.C. while they regard the date of composition of Rigveda as 1000 B.C. The fallacy in their conjecture is proved by the reference to the *Vedas* and their *Angas* in Mahabharata itself. Well if Vedas were written at that time, they could not have been described as eternal.

The authors of the Vedic Age mention the Mahabharat period between 1400 and 1000 BC but put 1400 B.C. in bracket after the caption : *"The Bharat War"* under section 8 *(Historical Traditions)* At other places also, they have given the same date for the Mahabharata period though the word **"Probably"** has been unsparingly used.

For example, they write :-

"Though the Mahabharata, in its present form, is a late production, the kernel of the story takes us back to the period between **1400** and **1000** B.C. when, as noted above, the battle was probably fought."

The following inscription however of Maharaja Pulakesin (of Chalukyas) family, found in a Jain temple, gives a definite proof that South Indian scholars believed that Mahabharata war took place around **3,000** years B.C. :-

त्रिंशत्सु त्रिसहस्त्रेषु, भारतादाहवादितः। सप्ताब्दशतयुक्तेषु, शतेष्वब्देषु पञ्चसु॥ पंचाशत्सु कलौ काले, षट्सु पञ्चशतासु च। समस्तु समतीतासु, शकानामपि भूभुजाम्॥

In his book entitled *Brihat-Sanhita*, Varamihira, a well-known Indian astrologer, writes (13.3) :-

"At the time of the reign of Maharaja Yudhisther, *Saptarshis* were in the Magha planet and by adding 2,526 years to Yudhistra's period, there is beginning of the *Shak era*".(13.3)

Al-Beruni, an Arabian historian, writes on the subject :

"According to Brahmagupta and other astronomers 4,131 years have elapsed since the commencement of Kalyuga upto 1,031 A.D. and the Mahabharata war took place about 3,479 years upto 1,031 A.D.

This means, according to the thought held by Indian scholars at the time of al-Beruni, the Mahabharata war took place about 2,448 B.C.

Acharya Rama Deva writes in *Bharatavarsa ka itihas* (1991) that in 1999 (*Vikrama* Era) all the Indian astrologers had unanimously calculated that Mahabharata war took place 5000 years ago. Magesthenes, who travelled India during the period of

Chandragupta, writes :

"From the time of Dionysuis to Sandrokottos the Indians count 153 kings and a period of 6042 years. (When among them a republic had been thrice established.) Then these Indians also tell us that Dionysuis had been here earlier than Heracles by 15 generations."

"This Heracles is held in special honour by the Saurasent, Indian tribe, who possesses two large cities, Mothora and Cleisobra." and **Mothora.** (Mc Crinde's *Ancient India*)

REFERENCE TO VEDAS IN THE RAMAYANA

Shri Rama was born in "Treta's end " and Mahabharata was written at the end of *Dwapar*." The Mahabharata war took place at the end of *Dwapar*. Now if it is proved that there are references to Vedas and their Angas in Ramayanas their antiquity is antomatically established.

While writing about Rama Balmiki says in his Ramayana :
वेदवेदाङ्गतत्त्वज्ञो धनुर्वेदे च निष्ठितः॥

(Rama was well-versed in the Vedas and *Vedangas* and also in the *Dhanurveda* (the science of archery).

Again in the **Ayodhya Kand** (1.20), it is written :-

सर्वविद्याव्रतस्नातः, यथावत्साङ्गवेदवित्।
इष्वस्त्रे च पितुः श्रेष्ठो बभूव भरताग्रजः॥

Shri Ram was steeped in the knowledge of the Vedas etc.

In *Kiskindha Kanda* (3.28.29) of Balmiki Ramayana, Rama says about Hanuman: One who has not studied Rigveda, Yajurveda and Samveda, cannot speak such fluent and flawless language :-

नानृग्वेदविनीतस्य, नायजुर्वेदधारिणः। नासामवेदविदुषः, शक्यमेवं विभाषितुम्॥
नूनं व्याकरणं कृत्स्नम्, अनेन बहुधा श्रुतम्। बहु व्याहरतानेन, न किञ्चिदपशब्दितम्॥

These references clearly show that *Vedas, Upvedas* and *Vedangas* existed much before the Ramayana period.

Bloomfield, in his introduction to the "Hymns of the Atharvaveda," writes :-

"In the Ramayana, the Vedas in general, are mentioned very frequently; special Vedic names appear to be rare in the Sama Veda (सामगाः) being mentioned at IV. 27.10; The Taitteriya (आचार्यः तैत्तिरीयानाम्) at 11-32-7; the Atharvaveda (मन्त्राश्चाथर्वणाः) at 11.32 26.21.

The authors of "The Vedic age" have described 2,350-1,950 B.C. as the period of Rama. This whole attempt has been made to put the whole Indian history within a compass of 5000 or 6000 years as the Christians generally do.

Describing Vaivatsava Manu as the first King, they say about his age :- "The year 3102 B.C. thus represents the age of Manu, the first traditional King in India."

They have futher said :- "The flood in Mesopotamia is generally held to have occurred about 3100 B.C. The flood in India probaly also occurred at the same time, and the date 3102 B.C. supposed to be the beginning of the *Kali era*, may therefore, commemorate this event."

This is all pure fabrication of the mind of the authors. There is nothing to support the view that the deluge in Mesopotania coincided with a diluge in India.It is wrong to accept year 3,100 B.C. which they regard to be the beginning of the *Kalyug* as the age of *Satyug* Era (of Vaivasvata Manu.)

Elaborating their point of view, the authors add :-

"Yayati who is fifth in descent from Manu and figures also in the Rigveda, thus flourished (18X5)=90 years after Manu or in

(3100-90 3010 B.C.)........... Rama flourished 65 generations after Manu, i.e. 3100-65X18-1930 B.C. These dates will, of course, have to be lowered by 400 years if the *Bharata war* is placed in 1000 B.C."

It is apparent from the close look at their writings that they have no definite knowledge about the date of the Mahabharata war.

At time they say it occurred in 1,400 B.C. and at other places, they say it was 1000 years ago.

They base their assumption about Yayati as the fifth in descent from Manu on the basis of following mantra of the Rigveda :-

मनुष्वदग्ने अङ्गिरस्वदङ्गिरो ययातिवत् सदने पूर्ववच्छुचे॥

In this mantra Yayati has been taken to mean by the authors of the Vedic Age as a king who was fifth in descent from Manu. But in reality it is not a proper noun but a common noun as discussed earlier in case of such characters.

The deravative meaning of the word *Yayati* (ययाति)is industrious. The word "ययाति" is derived from the root *यति प्रयत्ने*.

The mantra, as explained by Swami Dayanand, is as follows :-

यथा प्रयत्नवन्तः पुरुषाः कर्माणि प्राप्नुवन्ति प्रापयन्ति च तद्वत्।
अत्र यती प्रयत्ने इत्यस्मादौणादिक इन् प्रत्ययः। स च बाहुलकाण्णित् सनवच्च।

i.e. A leader should emulate the deeds of an industrious person.

About Rigveda period, Dr. Avinash Chandra Das writes in his book "*Rigvedic India*" :-

"The Rigveda must be held to be as old as the Miocine or the Pliocene Epoch whose age is to be computed by some hundreds of thousands, if not Millions of years. This at first sight would seem to be extremely incredible. But it may be mentioned here in passing that the Indo-Aryans believe the Rigveda to be as old as the creation

of man, in other words, to have emanated from Brahman, the Creator Himself, and is regarded as Apauruseya i.e, not ascribable to any human agency, though the Risis or seers might have clothed the revealed truths and eternal verities in language of their own from time to time. This bereft of all exaggerations, would mean that the Rigveda has existed from time immemorial. To this belief of the Indo-Aryans, however, absured it might seem, the results of geological investigations, undoubtedly lend some strong colour."

The three *yugas-Sat*, *Dwapar* and *Treta*, cover a period of four million three hundred twenty thousand years–(i.e. reckoned as one cycle.) Seventy one such cycles make up a period of time called *mavantar* ("मन्वन्तर") "Fourteen such *manwantaras* make up the life of a universe. Uptil now six *manvantras* have passed. And of the present Age, which is *"Kaliyug"* only about 5,068 years have elapsed. That brings the age of this universe to about one hundred eighty six million two hundred thousand years.

According to the *"Surya Sidhanta"*, a famous work on astronomy and Manusmriti etc. in the seventh mantra it is said near 27 *chaturyugis* have passed and 28^{th} is in progress.

The years of each of the yuga are described thus:

SATYUGA	=	1726000
TRETAYUGA	=	1296000
DWAPAR	=	864000
KALIYUGA	=	5074

This calculation is corraborated by the "Sankalpa" read out by the priests at the commencement of every *Yagna* :-

ओं तत् सत् श्री ब्रह्मणो द्वितीयपरार्द्धे वैवस्वतमन्वन्तरेऽष्टाविंशतितमे कलियुगे कलिप्रथमचरणे आर्यावर्तान्तर्गतैकदेशे ऽमुक नगरे······· अमुक संवत्सरायनर्तुमासे ······· इदं कार्यं मया करिष्यते।

Works on modern science almost carroborate this oriental view about the age of the earth :-

"Some good evidence that the real age of the earth is two or three thousand million years has, been supplied by the study of the traces of Uranium and an isotope of lead (into which it slowly changes) in the layers of rocks.

The weight of scientific evidence is against an infinitely extended past, but the past which we formerly reckoned as six thousand years, cannot be shorter than 1800 million years and may be far longer."

In "The Outline of Modern knowledge" edited by Williom Rose, it is stated :-

"Our globe must be about two thousand million years old and can in no case be much older".

H.G. Wells writes in the "*Outline of History*":-

"Astronomers and Mathematicians give us 200 million years as the age of the earth (as a body separate from the sun.)"

We would like to conclude this chapter with a quotation from one of the Nobel Prize Winner Scientists in his book ***"Great Secret"***:-

"As for the source of the primary source, it is almost impossible to re-discover them. Here we have only the assertions of the occultist tradition, which seem, here and there, to be confirmed by historical discoveries. This tradition attributes to the vast reservoire of the wisdom that somewhere took shape simultaneously with the origin of man......., entities, to beings less entangled in matter."

It is regrettable that ignoring all this latest scientific evidence of corroborating the age of the earth and the Vedas, the authors of

the Vedic age have tried to compass the whole history of ancient India within a period of above 6000 years in accordance with the general Christian belief.

As we have shown earlier, the Vedas were revealed in the beginning of human creation and, therefore, their age is the same as that of this earth.

FOURTH CHAPTER

NO VIOLENCE IN YAJNAS

Importance of Yajnas has been stressed in several places in the Vedas. Yajna is even considered a way to worship and realise God :-

यज्ञेन यज्ञमयजन्त देवास्तानि धर्माणि प्रथमान्यासन्।
ते ह नाकं महिमानः सचन्त यत्र पूर्वे साध्याः सन्ति देवाः॥

–Rig. 10.90.16

(When truthful and enlightened persons worship God through Yajnas, they attain salvation which is freedom from sorrow.)

The word "यज्ञ" has its origin in the root ("Yaj") "यज्" which means :

(1) Worship of God by enlightened persons (Devapuja)

(2) Unity **(Samgatikarana)**

(3) Charity **(Dana)**

Thus, "Yajna" epitomises all our duties towards God, to our superiors, equals and inferiors. This is the reason why Yajna is considered the noblest of all human acts.

How a man, who does not perform *Yajna*, goes on degrading himself, is mentioned in Rigveda (10.94.6)—and Atharvaveda (20.94.6) :

न ये शेकुर्यज्ञियां नावमारुहूम् ईर्मैव ते न्यविशन्त केपयः।

(Those who do not ride the boat of Yajna, become abominable and impure and their character keeps on deteriorating.)

It is matter of great shame that such yajnas, which are the means of worshipping God and attaining salvation, have been misinterpreted

and misconcieved by our own, medieval masters, no less by western scholars and, their modern followers who assert in their commentaries of the vedas that there are references here to sacrifice of sheep, goats, horses, buffalows in the course of such yajnas.

For instance, one of the contrubutors to the Vedic Age, writes while discussing Apri Hymns,

"Scarcely less debased than the *Dana Stutis* are the Apri hymns, manufactured artificially for employment in animal sacrifices...... There is no reason to doubt that these hymns were actually used at the animal sacrifices as the tradition maintains."

Another contributor referring to the *Kausika Sutra* (XIII,I-6) says that it prescribes a magic rite in which portions of the bodies of some animals and human beings, such as of a lion and a tiger, a ksatriya and a Brahmacharin are to be eaten to acquire certain power ; not totemism but same sacramental communion, is hinted at."

While detailed discussion on this issue will form a huge treatise, it will suffice here to suggest a few points to remove such misconceived notions about the yajnas.

To begin with, we must stress that the word **"अध्वर"** (*Adhvara*) occurs as a synonym or as an adjective for **"यज्ञ"** (*Yajna*) at several places in all the four Vedas.

The author of the Nirukta, a book on philology, Yaskaracharya, gives the etymology of the word ***"Adhvara"*** thus :-

अध्वर इति यज्ञनाम–ध्वरतिहिंसाकर्मा तत्प्रतिषेधः।

–निरुक्त 2.7

("*Adhvara*" is the name of Yajna which means free from any violence).

Given below are some of the mantras from all the four Vedas

in which the word "*Adhvara*" has been used in relation to Yajnas :-

RIGVEDA :-

(1) अग्ने यं यज्ञमध्वरं विश्वतः परि भूरसि। स इद् देवेषु गच्छति॥
–Rig. 1.1.4

(Thou, O Lord, art present only in the *Yajnas*, which are free from violence. Only such *Yajnas* are acceptable to the truthful learned persons).

(2) राजन्तमध्वराणां गोपामृतस्य दीदिविम्। वर्धमानं स्वे दमे॥
–Rig. 1.1.8

(In this mantra also God's presence only in violence-free actions is stressed)

(3) त्वं होता मनुर्हितोऽग्ने यज्ञेषु सीदति। सेमं नो अध्वरं यज॥
–Rig. 1.14.21

(Using the word "*Adhvara*" for Yajna, the wise have been requested to keep the Yajna "violence-free".)

(4) स सुक्रतुः पुरोहितो दमेदमेऽग्निर्यज्ञस्याध्वरस्य चेतति क्रत्वा यज्ञस्य चेतति।
–Rig. 1.128.4

(It is stated in this mantra that God and the wise enjoin upon people to perform *Yajnas* free from violence.,)

(5) प्रति त्यं चारुमध्वरं गोपीथाय प्र हूयसे। मरुद्भिरग्न आगहि।
–Rig. 1.19.1

(The blessings of God and the priests have been invoked in this mantra for the success of a *Yajna* free from violence, always.)

YAJURVEDA :-Yajurveda is also full of mantras where not only the adjective "*Adhvara*" has been used for Yajnas, but also we are taught against violence of all kind including the violence against animals. For instance, this mantra indirectly rules out all violence

in our dealings with the outside world:-

दृते दृ ह मा मित्रस्य मा चक्षुषा सर्वाणि भूतानि समीक्षन्ताम्।
मित्रस्याहं चक्षुषा सर्वाणि भूतानि समीक्षे। मित्रस्य चक्षुषा समीक्षामहे॥
–Yaj 36.18

(Oh God, the Dispeller of darkness, may everyone look upon me with friendly eyes, may I look upon everyone (not human beings alone) with love and friendship, may we look upon each other with love and friendship.)

Describing Yajna as the noblest of acts in Yajurveda (101), people have been asked to protect the animals (पशूत्पाहि) In Yajurveda (6-11) also there is a teaching for the married couple–*pashun paai; pasun trayetham.*

In Yajurveda 14.8 it is said...... द्विपादव चतुष्पात् पाहि। (O man thou protect bipeds and quadrupeds)

Likewise in more than 43 mantras in this Veda, the word *Adhvara* has been used either as an adjective of *yajna* or its synonym.

SAMAVEDA:

There are also many references to *Yajna* as "*Adhvara*" in Samaveda.

Note for instances the followings :-

प्रतित्यं चारुमध्वरं गोपीथाय प्रहूयसे। मरुद्भिरग्न आगहि।

(In this mantra scholars have been invited to attend the *Yajna* which is चारु (beautiful-because it is *adhvara* (non-violent).

अग्निं वो वृधन्तमध्वराणां पुरूतमम्। अच्छा नप्त्रे सहस्वते॥

(Using the word *Agni* (अग्नि) for God, it is said that He encourages non-violent *Yajnas* "adhvaranam".

कविमग्निमुपस्तुहि सत्यधर्माणमध्वरे। देवममीवचातनम्॥

In this mantra also describing *Yajna* as "*adhvara*" people are enjoined to worship God.

There is clear instruction against violence, particularly animal sacrifice, in the following mantra :-

न किं देवा इनीमसि न क्यायोपयामसि। मन्त्रश्रुत्यं चरामसि॥

It is prayed in this mantra: May we not indulge in any violent act, nor others tempt us to do so.

ATHARVAVEDA:-

Likewise in Atharvaveda, there are many mantras in which the word "adhvara" has been used for Yajnas. For instance :-

1. यश्चर्षणिप्रो वृषभः स्वर्विद् यस्मै ग्रावाणः नृणाम्।
   यस्याध्वरः सप्तहोता मदिष्ठः स नो मुञ्चत्वंहसः॥ 4.24.3

2. यमः परोऽवरो विवस्वान् ततः परं नातिपश्यामि किंचन।
   यमे अध्वरो अधि मे निविष्टो भुवो विवस्वानन्वाततान॥
   18.2.2

3. अमूर्या उपसूर्ये याभिर्वा सूर्यः सह। ता नो हिन्वन्त्वध्वरम्॥
   1.4.2

4. तनूनपात् पथ ऋतस्य यानान् मध्वा समंजन् स्वदया सुजिह्व।
   मन्मानि धीभिरुत यज्ञमृन्धन् देवत्रा च कृणुह्यध्वरं नः॥
   5.12.2

5. अंहोमुचं वृषभं यज्ञियानां विराजन्तं प्रथममध्वराणाम्।
   अपां नपातमश्विना हुवे धिय इन्द्रियेण त इन्द्रियं दत्तमोजः॥
   19.42.4

In fact the misconception about the injunction of animal sacrifice in the Vedas takes its root from the misinterpretation of the word *medha* (मेधा) ; a synonym of यज्ञ which is used as a suffix to many words such as अजमेध *(Ajmedha)*, गोमेध *(Gomedha)*, पुरुषमेध *(Purushmedha)*, अश्वमेध *(Aswamedha)* etc.

These words, however, do not stand for sacrifices of horses, cows, humna beings etc as will be shown in the following pages.

The sanskrit root of the word मेध *Medha* is मेधृ *Medhra* which means :

(1) to sharpen the intellectual faculty

(2) to promote unity or love among people

(3) or to practise violence.

There is no reason why it should be taken only in the last sense, particularly in relation to *Yajnas*, in which there is strong emphasis on non-violence in all the Vedas.

It may be noted here that Purush Medha (पुरुषमेध), Purush Yajna (पुरुषयज्ञ) and nriyajna (नृयज्ञ) are synonyms.

In *Manusmriti*, नृयज्ञ nr:yajna has been explained as hospitality नृयज्ञोऽतिथिपूजनम् (Manu 3-70).

Taking the second meaning of the root Medhra. (मेधृ) the word नृमेध (nrimedha) would mean uniting people for noble deeds and inspiring love and unity among them.

Nriyajna (नृयज्ञ), *Purush medha* (पुरुषमेध), are also Rishis of the following mantra from the Samveda :-

"आ हरय: समृज्रिरेऽरुषीरधिबर्हिषि"

That the meaning of such words as अजमेध, and अश्वमेध are different from what they are understood by western scholars is also clear from their references in Brahmanas and Mahabharata etc.

For instance in Satpath it is stated that the word *Asva* अश्वः also stands for the seminal energy :

"राष्ट्रं वा अश्वमेधः। वीर्यं वा अश्वः॥"

Increasing the energy or power of the citizens of the nation or proper administration of the state)

अज is also the name of a kind of paddy which at one time as a rule was poured into the *Yajnas*.

For instance, we read in Mahabharata (Santiparva):-

अजैर्यज्ञेषु यष्टाव्यम्, इति वै वैदिकी श्रुतिः।
अजसंज्ञानि बीजानि, छागान्नो हन्तुमर्हथ॥
नैष धर्मः सतां देवाः, यत्र बध्येत वै पशुः॥

When in ancinet literature people are asked to offer *Aja* (अज) in the Yajnas, it does not mean they should sacrifice a goat, but pour seeds of lentil of the same name.

The similar sentiment has been expressed by Vishnu Sharma in his *Panchatantra* (Kakoliyam):

एतेऽपि ये याज्ञिका यज्ञकर्मणि पशून् व्यापादयन्ति ते मूर्खाः, परमार्थं श्रुतेर्न जानन्ति। तत्र किलैतदुक्तम् अजैर्यज्ञेषु यष्टव्यमिति अजास्तावद् व्रीहयः साप्तवार्षिकाः कथ्यन्ते न पुनः पशुविशेषाः। उक्तं च "वृक्षान् छित्वा पशून् हत्वा कृत्वारुधिरकर्दमम्। यद्येवं गम्यते स्वर्गं, नरकं केन गम्यते।"

Those who perform animal sacrifice for Yajnas are fools. They do not understand the proper meaning of the Vedas. In "अजैर्यज्ञेषु यष्टव्यम्" in the Vedas, the word *Aja* should be understood to mean "*Vrthi*", a particular variety of old paddy and not sacrifice of goats.

In "स्याद्वादमंजरी", a famous book in Jain literature, the word **अज** has been taken to mean only paddy and never a goat.

तथा हि किल वेद 'अजैर्यष्टव्यम्' इत्यादि वाक्येषु मिथ्यादृशोऽजशब्दं पशुवाचकं व्याचक्षते। सम्यग्दृशस्तु जन्माप्रायोग्यं त्रिवार्षिकं यवव्रीह्यादि, पञ्चवार्षिक तिलमसूरादि, सप्तवार्षिकं कङ्गुसर्षपादि धान्यपर्यायतया पर्यवसाययन्ति।

(While the ignorant misinterpret the word अज as a goat, the learned understand by it only different varieties of paddy.)

It has been clearly stated at several places in the Mahabharata that there is no mention in the Vedas of meat eating drinking, or animal sacrifices. The Yajnas marred by violence are contrary to the spirit of the Vedas and against the human laws of Manu. The yajnas with animal sacrifice were propagated by rogues, atheists, grabbers, usurpurs. Such Yajnas, in fact, are sinful and against religion.

Given below are two slokas from Mahabharata (Santiparva) which will drive home this point :-

सुरा मत्स्याः पशोर्मांसम्, आसवं कृशरौदनम्। धूर्तैः प्रवर्तितं यज्ञे, नैतद्वेदेषु विद्यते॥
अव्यवस्थितमर्यादैः, विमूढैर्नास्तिकैर्नरैः। संशयात्मभिरव्यक्तैर्हिंसा समनुवर्णिता॥
सर्वकर्मस्वहिंसा हि, धर्मात्मा मनुरब्रवीत्। कामकाराद् विहिंसन्ति, बहिर्वेद्यां पशून् नराः॥
लुब्धैर्वित्तपरैर्ब्रह्मन्, नास्तिकैः संप्रवर्तितम्। वेदावादानविज्ञाय, सत्याभासमिवानृतम्॥

मानान्मोहाच्च लोभाच्च, लौल्यमेतत्प्रकल्पितम्। विष्णुमेवाभिजानन्ति, सर्वयज्ञेषु ब्राह्मणाः॥
पायसैः सुमनोभिश्च, तस्यापि यजनं स्मृतम्। ये चैव यज्ञिया वृक्षाः, वेदेषु परिकल्पिताः॥
तस्मात्प्रमाणतः कार्यो धर्मः सूक्ष्मो विजानता। अहिंसा सर्वभूतेभ्यो धर्मेभ्यो ज्यायसी मता॥

(It is stated in these verses that persons, who have spoken of animal sacrifice in *Yajnas* are stupid, atheists and are devoid of all knowledge about the injunctions of the sastras.)

Manu, the law giver, had stressed the importance of non-violence in all actions. Those who indulge in violence, do so on

their own accord. Their actions have no sanction of Manu. Nor do their actions have the approval of the Vedas. All the religions preach non-violence and give it the highest priority in life. Only wicked persons started the tradition of meat eating, drinking and using other intoxicants. They were motivated by egoism, attachment and greed in starting this tradition. The Brahmans see the Omnipresent God in the Yajnas and offer oblations of milk or milk products in the sacrificial fire.

It is clear from the above that animal sacrifice in the Yajnas was started only by the wicked. And since it is not in harmony with the spirit of the vedas, any reference to it in *Sravsutras, Grthyaasutras, Brahmanas, Smritis* or other religious books should be taken as an interpolation.

That the import of such material in the original ancient literature was not a new phenomenon has been stated by the famous dualist Acharya Madhvacharya in the following words in Mahabharata :

क्वचिद् ग्रन्थान् प्रक्षिपन्ति, क्वचिदन्तरितानपि।
कुर्युः क्वचिच्च व्यत्यासं, प्रमादात्क्वचिदन्यथा।
अनुत्सन्ना अपि ग्रन्थाः, व्याकुला इति सर्वशः।।

(Some wicked ones import foregin material into original books, some hide a few portions, others alter due to the laziness or do it deliberately. Thus even when these ancient books are not destroyed, they are distorted beyond measure)

The ancient Rishis were totally against animal sacrifice in the *Yajnas*. For instance, it is stated in *Mahabharata* (Aswamedha parva) that :

ततो दीनान् पशून् दृष्ट्वा, ऋषयस्ते तपोधनाः।
ऊचुः शक्रं समागम्य, नायं यज्ञविधिः शुभः।।
अपरिज्ञानमेतत्ते, महान्तं धर्ममिच्छतः।

नहि यज्ञे पशुगणाः, विधिदृष्टा, पुरन्दर॥
धर्मोपघातकस्त्वेष, समारम्भस्तव प्रभो।
नायं धर्मकृतो यज्ञो न हिंसा धर्म उच्यते॥
आगमेनैव ते यज्ञं, कुर्वन्तु यदि चेच्छसि।
विधिदृष्टेन यज्ञेन, धर्मस्तेषु महान् भवेत्॥

(When the Risis saw the poor animals (brought for sacrifice in the Yajnas,) they were deeply touched, "There is no mention of animal sacrifice anywhere. This will only destroy your religion. You should perform Yajnas in accordance with the instruction, given in the Vedas for greater benefit.)", they told the priest.

No wonder Risis, who have been described in Nirukta as "those who realise the real spirit of Dharma", considered animal sacrifice contrary to the spirit of the Vedas.

At another place in the Santiparava in Mahabharata, it is said :-

ध्रुवं प्राणिवधो यज्ञे नास्ति यज्ञस्त्वहिंसकः। ततोऽहिंसात्मकः कार्यः, सदा यज्ञो युधिष्ठिर॥
यूपं छित्वा पशून् कृत्वा रुधिरकर्दमम्। यद्येवं गम्यते स्वर्गं, नरकं केन गम्यते॥

Certainly animal sacrifice is not sanctioned by the Vedas. The Yajna is always non-violent and should be performed that way. If one goes to heaven by killing animals or shedding their blood, what is then the way to hell?

ASVAMEDHA YAJNAS AND NON-VIOLENCE

It is generally held by Western Scholars and their zealous followers that horses were sacrificed in *Asvamedha Yajna.*

But the description of such a *Yajna* performed by king Vasu as found in the Mahabharata, does not bear out testemony to this abominable practice.

तस्य यज्ञो महानासीदश्वमेधो महात्मनः।

बृहस्पतिरुपाध्याय:, तत्र होता बभूव ह॥
प्रजापतिसुताश्चात्र, सदस्याश्चाभवंस्त्रय:॥34॥
ऋषिर्मेधातिथिश्चैव, ताण्ड्यश्चैव महानृषि:।
ऋषि: शान्तिर्महाभाग:, तथा वेदशिराश्च य:।
ऋषिश्रेष्ठश्च कपिल:, शालिहोत्रपिता च य:।
आद्य: कठास्तित्तिरिश्च, वैशम्पायनपूर्वज:।
कण्वोऽथ देवहोत्रश्च, एते षोडश कीर्तिता:॥6॥
संभूता: सर्वसंभारा:, तस्मिन् राजन् महाक्रतौ।
न तत्र पशुघातोऽभूत् स राजैवं स्थितोऽभवत्।
अहिंस्र: शुचिरक्षुद्र:, निराशी: कर्मसंस्तुत:॥11॥

(It is stated in these verses that the Yajna was officiated by great sages and saints including three sons of the Prajapati and Kapila, Katha, Titeri and Kanva etc. This Yajna was very pious and sacred and no animal was sacrificed in it a all. The priests of this Yajna, who included authors of the Katha Samhita, Taittiriya Samhita, and Kanva Samhita, performed it in the non-violent way.

There seems to be some reference to animal sacrifice in "Taitteriya Samhita" which were added or interpolated to it only later.

EXHIBITION OF ANIMALS IN THE YAJNAS

The root Medhra (मेधृ) from which the Sanskrit word Medha (मेध) has been made also means Sangamana (संगमन.) This is borne out by the description of *Asvamedh Yajna* recorded in Mahabharata (Aswamedha parva). For instance, in the following description, there is clear indication of an exhibition of different varieties of birds and animals being organised at the time of the *Asvamedha* :-

स्थलजा जलजा ये च, पशव: केचन प्रभो।
सर्वनेव समानीतान् अपश्यंस्तत्र ते नृपा:॥32॥

गाश्चैव महिषीश्चैव, तत्र वृद्धस्त्रियोऽपि च।
औदकानि च सत्वानि, श्वापदानि वयांसि च॥33॥
पर्वतानूपजातानि, स्वेदजान्युद्भिजानि च।
जरायुजाण्डजातानि, भूतानि ददृशुश्च ते॥34॥
एवं प्रमुदितं सर्वं, पशुगोधनधान्यः।
यज्ञवाटं नृपा दृष्ट्वा परं विस्मयमागताः॥35॥

The misinterpretation of the words *Alambha* (आलम्भ), *Sanjapana* (संज्ञपन) and *Avadana* (अवदान) was also responsible for creating confusion relating to the issue of animal sacrifice in the *Yajnas*.

The following mantra from *Yajurveda*, is often quoted to suggest the evidence of the animal sacrifice :

प्रजापतये पुरुषान् हस्तिन आलभते, वाचे प्लुषींश्चक्षुषे मशकान्, श्रोत्राय भृङ्गान्।

The word *alambha* (आलम्भ) in this mantra has been wrongly interpreted to mean sacrifice here of elephants for the welfare of the Prajapati (प्रजापति) ; in fact, alambhana does not mean "to kill" but "to acquire".""

(The word *Alambha* आलम्भ has its root in आङ्पूर्वक लाभ which means to acquire, to embrace etc.)

For instance, see the use of this word in the second sense in the following mantra :

वर्जयेन्मधुमांसं च, माल्यं गन्धं रसान् स्त्रियः।
स्त्रीणां च प्रेक्षणालम्भम् उपघातं परस्य च॥

(Here it is prohibited for the Brahmacharins to look or to embrace women (स्त्रीणां च प्रेक्षणालम्भम्).

In the second chapter of पारस्कर गृह्यसूत्र the word occurs in this sense where the Acharya touching the heart of a Brahmacharin says :

वरो वध्वा दक्षिणांसम् अधि हृदयम् आलभते॥

(The bridegroom should lift his hand above the right shoulder of the bride and touch her heart.)

Here the commentators like Jai Rama and Hari Rama have interpreted the word आलभते as स्पृशति (touches)

In the following injunction again from *Paraskara Grihsutra* पारस्करगृह्यसूत्र, the word *alabhate* has been used for "touching" :

कुमारं जातं पुरान्यैरालम्भात् सर्पिर्मधुनी हिरण्ययेन प्राशयेत्।

In Yajurveda there is a reference to acquire particular birds for specialised study and not for any wayward killing :

वसन्ताय कपिञ्जलानालभते ग्रीष्माय कलविङ्कान् वर्षाभ्यस्तित्तिरीन् शरदे वर्तिका हेमन्ताय ककारान् शिशिराय विकिकरान्॥

–24.20

THE CORRECT MEANING OF SANGYAPANA (संज्ञापन)

The word संज्ञापन (Sanjyapanam) used at many places in Brahmanas and Shraut Sutras is generally taken to mean "killing instantaneously". But this is grossly incorrect and only betrays the ignorance leading to its misinterpretation.

It is clear from the use of this word in the following mantra that it means "to inculcate knowledge" or "to unite" :-

सं वः पृच्यन्तां तन्वः सं मनांसि समु व्रता।
सं वो ऽयं ब्रह्मणस्पतिः भगः सं वो अजीगमत्॥
संज्ञपनं ·वो मनसो ऽथो संज्ञपनं हृदः।
अथो भगस्य यच्छ्रान्तं तेन संज्ञपयामि वः॥

–Ath 6.10.94.95

(The mantra means that your bodies should be united, you should take physical exercises unitedly, your minds and your souls should

be united. May God, the Repository of Knowledge, always keep you united etc.)

In *Satpath* also there is a passage where the word has been used in the second sense of making one realise or making it known to others :-

(मनसः) श्रेयसी अस्मि, यद् वै त्वं वेत्थाहं तद् विज्ञपयाम्हं संज्ञपयामीति।

(In this mantra, the power of the tongue, to make the other one know what is in the mind, is stressed.)

MISINTERPRETATION OF THE WORD *ASWAMEDHA*

It is asserted in the Vedic Age that "Animal sacrifices" are indicated in the *Apri Suktas* and the horse sacrifice (*Asva Medha*) was undoubtedly performed".

But the fact is that there is not the slightest reference to the animal sacrifices in these hymns. This is only the result of their ignorance and illusion.

The word अश्वमेध, during the Vedic period was used in the sense of "administration of the state" or "increasing the strength of the state" as clear from राष्ट्रं वे अश्वमेधः (Satpath 13-1-6) or वीर्यं वा अश्वः. But there is no evidence whatsoever of the sacrifice of horses in the *Yajnas* performed during that period.

In the following mantra which used to be recited at the time of the *Asvamedha Yajna*, there is no reference to animal sacrifice at all :

यत्ते सादे महसा शूकृतस्या पाठर्ष्या वा कशया वा तुतोद।
स्त्रुचेव ता हविषो अध्वरेषु सर्वा ता ते ब्रह्मणा सूदयामि॥
निक्रमणं निषदनं विवर्तनं यच्च पड्वीशमर्वतः।
यच्च पपौ यच्च घासिं जघास सर्वा ता ते अपि देवेष्वस्तु॥

यदश्वाय वास उपस्तृणन्त्यधीवासं या हिरण्यान्यस्मै।
संदानमर्वन्तं पड्वीशं प्रिया देवेष्वायामयन्ति॥

(It is mentioned in these mantras that the horses should be properly trained and full knowledge acquired about their behaviour, food and drinking habits etc. People have also been asked in these mantras to look after the horses property.)

In all the mantras of this hymn, there are similar instructions. In the end also, prayers are offered for giving us cows, horses, strong progeny and wealth :-

सुगव्यं नो वाजी स्वश्वयं पुंसः पुत्रां उत विश्वापुषं रयिम्।
अनागास्त्वं नो अदितिः कृणोतु क्षत्रं नो अश्वो वनतां हविष्मान्॥

No doubt some of the Indian scholars like Sayanancharya, Uvvate and Mahidhar and foreign scholars following them like Prof Max Muller, Griffith and Wilson, have misinterpreted some of the Vedic mantras occurring in this hymn to suggest that there is a mention rather an injunction of animal sacrifice in the Vedas. While in reality, it is only the figment of their own mind with no truth in it at all. There is not only complete absence of any instruction for animal sacrifice in the Vedas, but there is clear provision for punishment of those who indulge in this practice even negligence, towards these dumb creatures.

Two of the mantras have been thoroughly misunderstood in this regard, the first one being as follows :

ये वाजिनं परिपश्यन्ति पक्वं य ईमाहुः सुरभिर्निर्हरेति।
ये चार्वतो मांसभिक्षामुपासत उतो तेषामभिगूर्तिर्न इन्वतु॥

Sayanacharya, along with his Indian and foreign follower has given a very absurd meaning of this mantra. According to him the mantra means as follows :-

"Those who see the boiled flesh of horses and praise the smell of

their bodies, let the labour of such persons be ours".

According to Swami Dayanand, however, the mantra means :

"Drive away from us those who beg the flesh or horses or consider them worthy of sacrifice."

The word Vajinam (वाजिनम्) also means a "brave person". Thus the mantra can also mean that the brave person, who is also well-versed in the art of cooking protects his country and brings wealth to it.

The second mantra, which is often misunderstood by scholars, is given below :

यत् ते गात्रादग्निना पच्यमानादभि शूलं निहतस्यावधावति।
मा तद्भूम्यामाश्रिषन्मा तृणेषु देवेभ्यस्तदुशद्भ्यो रातमस्तु॥

Saynacharya, and Mahidhar have played havoc while interpreting this mantra in the following way:

"Let not an iota of thy flesh may fall to the ground, O horse, may the gods, desirous of it, receive it."

Compare it with the rendering of this mantra with the one given by Dayanand in the following words :

"O Ye men, you should get the affected limbs cured by doctors because the medicine given by them is beneficial for health."

Killing of animals has been prohibited in many mantras in the Vedas. For instance, take the following :

इमं मा हिंसीरेकशफं पशुमित्येकशफो वा एष पशुर्यदश्वस्तं मा हिंसीरिति।

(Don't kill the horses.)

In Yajurveda's 25.43 also, the words, 'मा स्वधितिस्तन्त्र आतिष्ठिपत्' clearly instruct against killing of animals :

मा त्वा तपत् प्रिय आत्माऽपि यन्तं मा स्वधितिस्तन्व आ तिष्ठिपत्ते।

मा ते गृध्नुरविशस्ताऽतिहाय छिद्रा गात्राण्यसिना मिथू कः॥

Some orthodex scholars went to the extent of imagining that those animals, which are sacrificed in fire, go to heaven. The misconceptions in this regard seemed to have sprung from the following mantra from the Rigveda (1.162.21) (which also occurs in Yajurveda (25.44) :

न वा उ एतन्म्रियसे न रिष्यसि देवां इदेषि पथिभिः सुगेभिः॥

Commenting on this Sayanacharya writes :

(न वा उ) नैव खलु एतन्म्रियसे वा शब्द एवकारार्थः उ इत्यवधारणं। नैवेदानीम् इतराश्ववन्मृतो भवसि देवत्वप्राप्तेर्वक्ष्यमाणत्वात्। अत एव (न रिष्यसि) न हिंस्यसे व्यर्थहिंसाया अभावात्। ननु प्रत्यक्षोऽवयवोनाशश्च दृश्यते कथमेवमुच्यत इति उच्यते (सुगेभिः) शोभनगमनसाधनैः (पथिभिः) मार्गैः देवयानलक्षणैः (देवान् इत् एषि) देवानेव प्राप्नोषि अतो युक्तैषा युक्तिः। –सायणभाष्यम्

(Those shall not die O horse, because offered to gods, thou must achieve the divinity and thus share their immortality.)

The correct meaning of this mantra, however, is "Just as a man travels comfortably in a chariot moved by fire, water and air, so the soul, which is fully enlightened through self-knowledge and free from the fear of death or violence, attains the divine bliss)"

Misinterpretation of such Vedic mantras was usually motivated by self-interest greed and ignorance.

Now we will critically examine some of the misconceptions about the sacrifice of cows and beef-eatings.

Clayton, in his book, "*The Rigveda and Vedic Religion*" writes:

"At one sacrifice, probably a very unusual sacrifice, performed once in five years, called the "Pancha Sharadiya Sava, seventeen young cows were offered. Bullocks, buffaloes and deer were also sacrificed, some time in large numbers. The white Yajurveda

mentions 327 domestic animals, including oxen, milch cows, that are to be offered along with the horse at the greater Horse-Sacrifice."

The basis of Clyton's conclusion seems to be "Rajendra Pal's book entitled "*Indo Aryans ate meat and drank wine*".

Most of the foreign writers have *upheld* this view and authors of the Vedic Age have almost copied it.

While describing the customs and traditions of the marriage ceremonies during the Vedic Age, they have written:

"The guests are entertained with the flesh of cows killed on the occasion (of marriage)."

This statement made by them is highly erroneous because cows have been described in the Vedas at several places as 'Aghnya' (अघ्नया) and Aditi (अदिति) which means "not to be killed under any circumstances." Some of the mantras in which the word *Aghnya* (अघ्नया) has been used for the cows are as follows :

सूयवसाद् भगवती हि भूया अथो वयं भगवन्तः स्याम।
अद्धि तृणमध्न्ये विश्वदानीं पिब शुद्धमुदकमाचरन्ती।।

(In this mantra cows, addressed as Aghnya अघ्नया have been enjoined to keep themselves healthy by use of pure water and green grass so that we, who drink their milk, may be endowed with Dharma, knowledge and wealth."

हिंकृण्वती वसुमती वसूनां वत्समिच्छन्ती मनसाभ्यागात्।
दुहामश्विभ्यां पयो अध्न्येयं सा वर्धतां महते सौभगाय।।

(In this mantra also, where again the word अघ्नया has been used for cows, it is stated that this animal is responsible for our health and prosperity.)

अस्य श्रेष्ठा सुभगस्य सन्दृग् देवस्य चित्रतमा मर्त्येषु।

शुचिं घृतं न तप्तमध्न्यायाः स्पार्हा देवस्य मंहनेव धेनोः॥

(In this mantra, the milk of the cow has been compared with the fight of God.)

एष स्य कारुर्जरते सूक्तैरग्रे बुधान उषसां सुमन्मा।
इषां तं वर्धदघ्न्या पयोभिर्यूयं पात स्वस्तिभिः सदा नः॥

(Describing the devotee, who is a man of action, it is stated that he gets up before the dawn, entertains noble thoughts and drinks the milk of the cow which should never be killed.)

नदं व ओदतीनां नदं योयुवतीनाम्।
पतिं वो अध्न्यानां धेनूनामिषुध्यसि॥

(In this mantra also the adjective for *Dhenunaam* (धेनूनाम्) is Aghnyanam अध्न्यानाम् which is very significant)

There is also clear instruction in Rigveda. 101.15 against the slaughter of cow which has been described as a mother :-

माता रुद्राणां दुहिता वसूनां स्वसादित्यानाममृतस्य नाभिः।
प्रनु वोचं चिकितुषे जनाय मा गामनागामदितिं वधिष्ट॥

(Don't kill the cow which is like the mother, the daughter, and the sister to the learned Brahmacharins.)

The word Aghnya अघ्न्या has also been used for the cow in the Atharvaveda :-

सहृदयं सांमनस्यमविद्वेषं कृणोमि वः।
अन्यो अन्यमभिहर्यत वत्सं जातमिवाघ्न्या।

(I remove all your jealousies and prejudices and unite your hearts. May you love each other as a cow loves her new born calf.)

The following mantra from the Atharvaveda also extols the qualities for which the cow is universally loved and revered :

अभी ममघ्न्या उत श्रीणन्ति धेनवः शिशुम्।
सोममिन्द्राय पातवे॥

(In this mantra, the milk of the cow, for whom again the adjective Aghnya (अघ्न्या) has been used, is considered of special benefit to the children.)

उत प्र पिप्य ऊधरघ्न्याया इन्दुर्धाराभिः सचते सुमेधाः।
मूर्द्धानं गावः पयसा चमूष्वभि श्रीणन्ति वसुभिर्न निक्तैः॥

(In this mantra use of the milk of the cow, has been suggested for the learned persons endowed with great intellects.)

नीचीनमघ्न्या दुहे, न्यग् भवतु ते रपः।

(In this mantra, the Veda has gone to the extent of suggesting the use of cow's milk for removal of sins :

The penalty of death has been suggested for those who kill the cows :

"अन्तकाम गोधाततकम"

Also the similar punishment is suggested for even stealing her milk :

यः पौरुषेयेण क्रविषा समङ्क्ते यो अश्व्येन पशुना यातुधानः।
यो अघ्न्याया भरति क्षीरमग्ने तेषां शीर्षाणि हरसापि वृश्च॥

In accordance with the spirit of these mantras, Manu, the law giver, has said :

यक्ष रक्षः पिशाचान्नं, मद्यं मांसमथासवम्॥

The Vedic Age tries to reconcile the epithet "Aghnya" used for cows with the eating of bullock's beef saying that (I) the flesh of the ox, rather than that of the cow, was eaten. (ii) the flesh of the cow (if at all) was eaten on special occasions like a sacrifice or at a reception of guests. (iii) only barren cows (वशाः) were sacrificed.

But this explanation given by them is unacceptable.

We must make it clear that the epithet aghnya (अघ्न्य) repeatedly used for cows is also used for the oxen.

For instance *Aghnya* has been used for the oxen in the following mantras :

विमुच्यध्वमघ्न्या देवयाना अगन्म तमसस्पारमस्य। ज्योतिरापाम्।।

–Yaju. 12.73

(While commenting on this Sayanacharya has written in his Kanvasamhita (chapter-13) :

हे (अघ्न्याः) अहन्तव्या गावो बलीवर्दाः यूयं विमुच्यध्वम्–युगानि मुञ्चत।
कात्यायनः–अनडुहो विमुच्यध्वमितीति बलीवर्दान् विसृजेत्।
शृङ्गाभ्यां रक्ष ऋषत्यवर्ति हन्ति चक्षुषशा। शृणोति भद्रं कर्णाभ्यां गवां यः पतिरघ्न्यः।।

–Ath. 9.4.17

(In this mantra an ox has been described as "not to be killed" (अघ्न्यः).

The suggestion that the flesh of the cow was eaten on special occasions is also ridiculous.

We have earlier shown that in the entire Vedic literature the word "*Adhvara*" (non-violent) has been used for the *Yajnas*. To imagine that meat eating was permitted on such occasions is beyond our apprehension.

The Brahmanas have clearly stated that meat eating is one of the things which renders the *Yajnas* ineffective and, therefore, should be avoided at least during their performance :

न मांसमश्नीयात्, न मिथुनमुपेयात् यन्मांसमश्नीयात्,
यन्मिथुनमुपेयादिति न त्वेवैषा दीक्षा।

(Eat not the meat nor thou indulge in sexual gratification during the performance of the *Yajna*.)

Similar injunction has been given in ***Tandaya Maha Brahmana*** :

यजमानः अहतं वसानो ऽवभृथादुपैति। न मांसमश्नाति न स्त्रियमुपैति॥

(A person performing *Yajna* should neither eat meat nor indulge in sexual intercouse. If he does, *Yajna* becomes fruitless and yields no results.)

It has also been stated in Vedic Age that the cows were killed and their flesh served to please the guests. The following mantra is quoted to prove this practice :

साध्वर्या अतिथिनीरिषिराः स्पार्हाः सुवर्णा अनवद्यरूपाः।
बृहस्पतिः पर्वतेभ्यो वितूर्या निर्गा ऊपे यवमिव स्थिविभ्यः॥

It is also stated in the Vedic Age that the beef was served to guests on the occasion of marriages.

Late K.L. Munshi in his book "*Lopamudra*" says that guests अतिथिग्व (atithigva) was considered a respectable term which stood for a person who served beef to his guests.

It is important to remove the misconception about such words as अतिथिग्व (atithigva) and अतिथिनीर्गाः (atithi-nirga) for गाः in Rigveda (10.86.3) has been explained by commentators like Sayanacharya as सततं गच्छन्तीः (the root:अत-सातत्यगमेन) i.e., ever on the move.

Even the word गाः has been defined as water (साधु नयनादिगुणयुक्ताः अपः). Even if we take the word अतिथि instead of (अतिथिनी) it means the cows which are brought near to the guests (अतिथिभ्यो नीयन्ते) and are finally offered to them. There is no reference to their killing which would be in direct violation of the spirit of the Vedas in which the words Agnya अघ्न्या, and Aditi अदिति have been used. The word अतिथिग्न Atithi-gna does not mean a person who offers beef to the guests as wrongly misunderstood by K.L. Munshi. It stands for a person who goes close to the guests for their service as pointed by Saynacharya and Maharshi Dayanand.

Even the famous Sanskrit English Dictionary by Monior

Williams gives the meaning of this word अतिथिग्न (atithigna) as: " To whom guests should go."

Bloomfield has also defined this word as "presenting cows to the guests."

It is pointed by some authors that the word गोघ्न (Goghna) is used for guests in accordance with the aphorism of Astadhyayi "दाशगोघ्नौ सप्रदाने". Actually, the word गोघ्न (goghna) is nowhere used in the Vedas for guests. When it is used as in the following mantra from Rigveda, it is used in the sense of "keep off":

"आरे ते गोघ्नमुत पुरुषघ्नम्।"

(The killer of the cow is a mean fellow; keep away from him.)

Even in ancient literature, when this word occurs in regard to a guest, it means "A person to whom a cow is offered" and "for whom sweet words are spoken."

The word गोघ्न 'goghna' is derived from the root हन् (Han) which means हिंसा (violence) and गति (movement). The word Stands for ज्ञान (knowledge) गमन (movement) and (acceptance). Thus goghna गोघ्न is one who is requested to accept the cow. In Atharvaveda, husband is given the instruction :-

"यथाङ्गं वर्धतां शेपस्तेन योषितमिज्जहि।"

(Strengthing your body with the semen, O husband, go to your wife.)

In this Saynacharya and other Vedic commentators have interpreted the word जा as गच्छ because no sane person can take it to mean to kill.

In Satpath (1.4.1.2.1) it is stated :-

In this also, the performer of the Yajnas is stated to be desirous of meeting or accepting God and not killing Him.

Therefore Sayanacharya has rightly explained the word "जिघांसति" as "प्राप्तुमिच्छति". Many such examples can be multiplied. Therefore, the word गोघ्न means गौः हन्यते प्राप्यते यस्मै. (who is made to accept the cow.)

It is also wrong to say that there is a provision for the killing of the barren cows vasa (वशाः) in the Vedas.

The word उक्षा and वशा in the following mantra, in particular, stand for oxen and barren cows :-

उक्षान्नाय वशान्नाय, सोमपृष्ठाय वेधसे। स्तेमैर्विधेमाग्नये॥

–Rig. 8.43.11

Actually उक्षा stands for the medicinal herb which is also known as सोम, or "सूर्य" ऋषमम् etc.

Famous Vedic commentator Sayanacharya has at several places used the word उक्षा to denote सोम. For instance while commenting on Rigveda's "उक्षाणं पृश्निमपचन्त वीरास्तानि धर्माणि प्रथमान्यासन्" he writes :

"(उक्षाणम्) फलस्य सेक्तारम् (पृश्निम्) शुक्लवर्णम् प्राश्नुते तेन फलमिति वा स्वयं प्रश्नुत इति वा पृश्निर्वल्लीरूपः सोमः तं (वीराः) विविध प्रेरणाकुशला ऋत्विजः (अपचन्त) अत्र धात्वर्थानादरेण तिङ् प्रत्ययः करोत्यर्थः स च क्रियासामान्यवचनः अत्रौचित्यादभिषवेण सम्पादितवन्तः। (तानि) तत्साधनानि (धर्माणि) अनुष्ठानानि (प्रथमानि प्रतमानि-प्रकृष्टानि फलपर्यवसायीनि (आसन्) सम्पादितान्यभवन् यद् वा सोम उक्षाभवत् पूर्वं तं देवाः शकृतापचन् यज्ञार्थे तद्भवो धूमो मेघ आसीत् तदुच्यते। तत्परत्वेन वा मन्त्रो व्याख्येयो विचक्षणैः।"

Monior williams has given the similar meaning in his Sanskrit-English Dictionary :-

Uksa, name of Soma (as sprinkling or scattering small drops) name of the Maruts-of the sun and Agni-one of eight medicaments

Risbhak." Some scholars hold the view that the word वशा (vasa) in the Vedas stands for the barren cow who was sacrifised in the Yajnas. It is a very erroneous and misleading statement. Actually this word, used in wider context, means the controlling power of God, the controlling power of the soul which holds under its sway the mind, the intellect and the senses. There are many other meanings of this word, but surely it can not be interpreted as 'barren cows'. We thoroughly studies the hymn where this word occurs but nowhere did we find anything to support the above contention. It is, therefore, quite ridiculous to hold the view that in Atharvaveda 10/10, there is a reference to the sacrifice of the barren cows. Take for instance, the following mantra from this hymn :

यया द्यौर्यया पृथिवी ययापो गुपिता इमाः। वशां सहस्रधारां ब्रह्मणाच्छा वदामसि॥

–Ath. 10.10.4

The word **सहस्रधारां** can not be used in regard to a barren cow or any cow, for that matter.

The word apparently applies to the controlling power of God about whom, it is said in the Atharvaveda (10.190) :

अहोरात्रणि विदधद् विश्वस्य मिषतो वशी।

वशा has been used here in the following mantra from the Atharvaveda as the "law of God" or "the controlling power" :

वशा हि सत्यावरुणस्य राज्ञः।

–Ath. 1.10.1

Besides the controlling power of God, the word also stands for earth or a piece of land as in :

इयं वै पृथिवी वशा पृश्निः।

In both the hymns (10.10.2 and 10.10.30) of Atharvaverda, there is reference to giving or taking of "**वशा**" :

"**यो वशा पृतिगृहीयात्**"

"ब्राह्मरोभ्यो वशा दत्वा भवल्लिोकान्समसुते"

This word also means a good housewife who keeps her children well under control:-

वशाः पुत्रमायन्ति —Ath. 20.103.15

Though the word has been thus used in different contexts, its principal usage is in medicine. It is also called "भेदा".

मेदा, धीरा, मणिच्छिद्रा, मधुरा, जीवनी, रसा, मेदोद्भ्वा, श्रेष्ठा, विभवरी, वशा, शल्यपर्णिका, मेदसारा, स्नेहवती, मेदिनी, स्निग्धा, द्रवा, साध्वी, मेदोवती, पुरुषदन्तिका, पल्यपर्णी, छिद्रबहुला, भव्या, जीवनिका, अध्वरा, स्वल्पपर्णी इत्यादि।

The benefits of taking this medicament have been described thus in "गुणनिघण्टु" :

मेदा तु मधुरा शीता, पित्तदाहार्तिकासनुत्।
राजयक्ष्मज्वरहरा, वातदोषकरी च सा।।

(It means that Meda is useful for cold, bite, heat, pain, cough etc.)

In Sanskrit-English Dictionary by Monior Williams also the words like एकड, वशा, अष्टपदिका, मेद have been used for herbs or drugs :

वशा–Premna Spinosa and Lorgibolia

अष्टपादिका–The plant Vallaris Dichotoman Wall.

मेदः–A species of Medicinal plant.

Thus we have seen that it is incongrous and ridiculous to see in Atharvaveda hymns any reference to the barren cows and their sacrifice in the fire. About the word Go-megha गो मेघ it may be said that the word गौ has many meanings. When it is used in the context of speech गो मेघ will mean application of mind with speech, i.e. uttering words with great discretion or using words with accuracy in accordance with the rules of the grammar etc.)

In one of the passages Vedic Age wrongly assumes that there is an instruction to the couple to eat rice mixed with meat or the meat of oxen if they desired the birth of a child well-versed in the scriptures. As shown earlier, the word has been defined in the Sanskrit English Disctionary by Apte and Monior Williams, both as **सोम** and **ऋषभ** as the Tishabha. Thus the couple here have been instructed to take medicaments like **सोम** and **ऋषभक** and not meat of the oxen etc. as misunderstood.

In **सुश्रुत** (Chapter two) meat has been totally prohibited for a pregnant woman. It is even believed that its consumption may lead to abortion :

गर्भोपघातकरास्त्विमे भावाः–न रक्तानि वासांसि बिभृयात्, न अभ्यवहरेत् न यानमधिरोहेत्, न मांसमश्नीयात्।

When meat has been thus prohibited for a pregnant woman, it appears to be highly improbable that there could be any such instruction as supposedly given to the couple.

There is also a reference in the Vedas to consumption of **क्षीरौदन, दध्योदन, उदौदन** etc for the pregnant woman. Therefore the view expressed by some scholars that an instruction for the couple to take rice mixed with a particular variety of pulse known as **माष**, seems quite in harmony with the spirit of the Vedas.

There is also a suggestion for taking this particular variety of pulse for women in the following passage from **सुश्रुत** :

ततोऽपराह्णे पुमान् मासं ब्रह्मचारी सर्पिः स्निग्धः सर्पिः क्षीराभ्यां शाल्यौदनं भुक्त्वा मासं ब्रह्मचारिणीं तैलस्निग्धां तैलमाषोत्तराहारां नारीमुपेयाद् रात्रौ।

(Here husband has been advised to take ghee and rice with a glass of milk and the wife to take the above mentioned variety of **माष** (pulse) (before going to bed.)

At another place it is written :-

मधुरौषधसंस्कृताभ्यां घृतक्षीराभ्यां पुरुषं, स्त्रियं तु तैलमाषाभ्याम्।

For healthy child the husband should take ghee with milk and the wife oil and **माष** (a variety of pulse)

It is clear from the above that the correct reading in the text is **माषौदनम्**. Some self interested persons wrongly misspelt it as **मांषौदनम्** and it became popular that way gradually.

However, if one insists on its correct reading as **मांसौदनम्** it may be mentioned that, according to the derivation of the word given in Nirukat, it means anything which one likes to take with relish and taste :

मांस मानवं वा मानसं वा मनोऽस्मिन् सीदतीति वा।

Thus it will be seen that any milk preparation like 'kheer', 'rabaree' etc. will also fall in the category of the word **मांस** .

In Charak Samhita, a standard book of Aurvedic medicines, the pith of a mango has been described as **मांस** and its stone as **अस्थि**. The soft eatable portion of date has been named at some places in this ancient book as **खर्जूरमांस**. Therefore it is erroneous to interpret the word **मांस** as "meat" wherever it occurs because of its wider usage as shown above.

In Satpat Brahmana the word **मांस** or **परमान्न** for instance, has been used for milk and rice preparation called **खीर**.

"एतद् ह वै परमम् अन्नाद्यं यन्मांसम्"

Taitteriya Samhita indicates wider usage of the word **मांस** to cover curd, honey and corn etc. (see 2.32.8)

In Taitteriya Samhita **मांस** has been used even for **गुग्गुलु** (which has been prescribed in the Vedas for killing germs of such fatal diseases as tuberculois.

यन्मांसमुपभृतं तद् गुग्गुल।।

In the mantra given below, the word **मांस** should be taken as "milk" and not meat :-

एतद् वा उ स्वादीयो यदधिगवं क्षीरं वा मांसं तदेव नाश्नीयात्।

In this mantra, it is stated the couple should not take cow's milk and delicious things like **खीर** until and the unless venerable guest has been served first.

A reputed scholar of Sanskrit Sampurand has said in his commentary on Rigveda's Purush Sukta that Yajna is not complete without a sacrifice but this sacrifice is to be not of animals but animal passions like falsehood, greed, sex ego, attachment etc. We full agree with him.

FIFTH CHAPTER

VEDAS & Interpolation

Authors of the Vedic Age have asserted that several parts of Vedas are no more than later additions or interpolations.

Asserting that the tenth Mandala is manifeslty an earlier addition, they argue in favour of their contention that: (1) the language of this mandala is different from that of other mandalas. (2) the content of this mandala with such philosophic hymns as श्रद्धा, दान, and नासदीय is also different from that of others.

Some western scholars also hold the view that the entire Kandas 15,17,18,19 and 20 have been interpolated in Atharva Veda. Even the whole of Atharva Veda was composed leter and added to the Vedas.

They say in Yajurveda also, only तैत्तिरीय संहिता or कृष्ण यजुर्वेद is ancient, the वाजसनेय संहिता which is also known as शुक्ल यजुर्वेद is comparatively modern.

In their opinion the whole of Samaveda has been stolen from the Rigveda; there is nothing original or new in it. Likewise there are many other parts of the Vedas which the authors of the "Vedic Age" have tried to show as later additions or interpolations.

IS 10th MANDALA AN INTERPOLATION?

Describing the 10th Mandala as "Atharvedic in character" the authors of the Vedic Age claim:

"That the Tenth mandala is later in origin than the first nine, is, however, perfectly certain from the evidence of the language."

But illustrations given by these authors to prove their

contention are highly illogical and irrational.

It is a common observation that at times one and the same author uses two different styles on two occasions in accordance with the subject he is dealing with. Sometime his language appears to be difficult and at the other very simple. Vedas were revealed for the benefit of the mankind including both the intellectuals and ordinary persons. This is the reason why in some mantras like the **विश्वानि देव सवितर्दुरितानि परासुव**, the language is so lucid and simple while in others, it is so abstruse and difficult.

The modernity or antiquity of a passage can not be determined by the presence or absence of particular words. But the authors of the Vedic Age have asserted that some of the words used in the 10th mandala of Rigveda such as **लोक, मोघ, विसर्ग, गुप्** do not occur in the Vedas except in the interpolated portions or Balhilya Hymns. They have no evidence to show what is interpolated and what is not. The distinction made by them is imaginary.

THE WORD "लोक"

Besides in the previous Mandals, the word **लोक** occurs at several places in the Rigveda; for instance, it is there in 1.93.6, 2.30.6; 3.2.9; 4.17.17; 5.4.11; 6.23.3; 7; 6.47.8; 6.73.2; 7.20.2; 7.33.5; 7.60.9; 7.84.2; 7.99.4; 8.100.12; 9.92.6; **'लोकाः'** Rig. 9.113.9; **'लोके'** Rig. 3.29.8; 5.1.6; 9.113.72;

Even the authors of the 'Vedic Age' do not consider these portions to be interpolated and, therefore, it is surprising how they included this word among those which, according to them, occur only in the 10th Mandala or the interpolated portions.

The word **मोघम्** also occurs, (besides the 10th Mandala,) in the following mantras from the Seventh Mandala :-

Rig. 7.104.14

यदि वाहमनृतदेव आस मोघं वा देवां अप्यूहे अग्ने।
अधा स वीरैर्दशभिर्वि यूया यो मा मोघं यातुधानेत्याह।

Rig. 7.104.15

The word विसर्ग also occurs in the 103th hymn of the seventh Mandala of Rigveda तप्ता धर्मा अश्नुवते विसर्गम् In the 10th Mandala also, this word occurs though only once.

Proving modernity of 10th Mandala on the basis of the occurrence of the word विजय as done by the authors of the 'Vedic Age', is simply absurd as the word, in its various forms, occurs many a time in Rigveda.

For instance the word विजय has been used in Rigveda 2.19.9 in यस्मान्न ऋते विजयन्ते जनासः :

It occurs in other forms in the following places :-

जयतु का ऋग्0 6.47.26 में, जयन् का ऋग्0 4.17.10; 5.31.6; 6.73.2; 9.85.42 में, जयन्तम् का ऋग्. 1.91.21; 5.44.1; 6.75.18 में, जयन्ति का ऋग्0 8.16.5 में, जयती का 1.116.17; 1.123.2 में, जयन्तु का ऋग्0 6.6.47.31, जयसि का ऋग्0 9.8.3; 1.102.4; 1.123.5; 2.40.5; 4.9.3; 5.2.11; 8.21.12; 8.68.9; 8.92.11; 9.61.23; 9.85.8।

About the word सोम the authors of the Vedic Age say that while it occurs 50 times in the Ninth Mandala, it is used only once in the 10th Mandala.

Is it important for this word to occur many times there even if it be not needed in the context? We fail to understand how the existence of separate subjects in different Mandalas and use of different words accordingly go to prove modernity? The authors of the "Vedic Age" have said that the words सर्व, भगवान्, प्राण, हृदय etc. mostly, though not exclusively, occur in the Tenth Mandala. If they also occur in the other Mandalas, how do they, even according

to their theory, show the modernity of the Tenth Mandala ?

We consider Vedas to be the Voice of God and therefore, the words used there are inevitable and indispensable:

"बुद्धिपूर्वा वाक्यकृतिर्वेदे ।" –Vaisaik Darshana

We have absolutely no business to ask why particular words did not occur in this or that Mandala. It will be only impertinence on our part to raise this question. Even the ordinary writers know that the use of words changes in harmony with the content of a write up.

We can give many illustrations to show how one writer has resorted to different styles in different books in keeping with the spirit, the temper and the mood of their content.

For instance, it is well-known that the language of Panini's अष्टाध्यायी is different from his जाम्बवती विजय महाकाव्य. There is also a lot of difference between the language of Jaimini's *Mimansa* and his *"Brahmana"*.

The language of Katyana's श्रौतसूत्र and स्मृति also varies widely.

Among the modern writers also Sri Aurobindo's *'Life Divine'* differs very much from his *"Basis of Yaga"* in respect of language.

We do not think that it matters very much if words like पृत्सु, गिर्वण:, विचर्षणि:, वीती do not occur in the Tenth Mandala even when they are frequent in the preceding Mandalas. As we have pointed out earlier, it is not at all important to use the same words everywhere. What great difference does it make after all if instead of विचर्षणि the word प्रचेता or विश्ववेदा: has been used in the Tenth Mandala ?

The word विचर्षणि: is also not to be found in the Seventh Mandala. Does it prove the modernity of this Mandala also on this count?

In fact the whole bogey of interpolation in the Vedas was raised

by Western scholars like Macdonald. They raised this issue because they could not imagine that *"barbarous"* people could express their thoughts so clearly on the spiritual, philosophical and psychological subjects as found in such hymns as **हिरण्यगर्भ सूक्त, नासदीय सूक्त, श्रद्धासूक्त,** or **मन्युसूक्तादि.**

The Western scholars, in fact, stressed the distinction of language to prove that the 10th mandala is an appendix of the Rigveda. They have contented that the language and the content of the mantras contained in the mandala are different from those of preceding mandala. We, however, beg to differ with their view.

The seers of many hymns of the Tenth mandala and those of the first and several others are the same. Only the scholars who are impartial and objective can decide on how is this in keeping with the belief of those who advocate the theory of appendix?

As pointed out earlier, the Western evolutionists and the Christian scholars, were greatly surprised to note enunciation of the theory of monotheism and other philosophical concepts in such hymns as **हिरण्यगर्भ सूक्त.**

In their perception the entire hymns containing such concept was "modern."

But they fail to see that the idea of the oneness of God occurs in many other mandalas. For instance, this idea of monotheism is also expressed in the first, second and the fourth manandalas.

Even the concept of monotheism found in the Tenth Mandala has been earlier expressed in the Second mandala. Dr. Macdonald, who is one of the advocates of the theory of interpolation of the 10th mandala in Rigveda, has contradicted himself in regard to this issue.

For instance, while, on the one hand, he has tried to show that the Tenth mandala was added later and, therefore, considered it to

be modern comparatively, on the other, he maintains "Nevertheless, the supplements collected in it (Tenth mandala) appear for the most part to be older than the additions which occur in earlier books."

Thus he demolishes his own argument regarding interpolation (in the Tenth mandala) on the basis of the distinctions in language. We may also mention here that some of the Rishis of the Tenth Mandala as for instance, Aditi.... Janshayane, Vaivastan, Yama Vaivaswat, Yami Vaivaswat Yama Yami etc. are very ancient—almost contemporaries of Manu Vaivasta.

Is it not ridiculous to call a hymn to be of recent origin or modern when its Rishis who revealed them are so ancient?

The word **नत्यु** occurs three times in the First mandala, two times in the Fourth, two times in the Fifth and Sixth, four times in the Seventh and one time in the Ninth mandala.

विश्वदेवा: is the 'devata' (subject matter) of three hymns of the First Mandala, two of the Sixth and Ninth mandalas, and of three hymns of the Tenth Mandala.

The word **उषस्** also occurs 32 times in the First mandala, nine times in the Second mandala, 16 times in the Third, 27 times in the Fourth, 9 times in the Fifth, 14 times in the Sixth, 29 times in 14, two times in the Eighth mandala, 8 times in the Ninth and 23 times in the Tenth mandala.

It is, therefore, illogical to prove the modernity of 10th mandala on the basis of such words.

In **अनुवाकानुक्रमणी** and **चरण व्यूह** it is stated :-

"अध्यायाश्च चतु: षष्टि: मण्डलानि दशैव तु"

(There are 64 chapters and 18 Mandalas in Rigveda)

It is because of its comprising 10 mandalas that Rigveda has been described as **दाशतयी** by Yaskaracharya in his Nirukta.

We will now discuss the Balkhilya hymns.

ARE BALKHILYA HYMNS INTERPOLATED?

Eleven hymns in the Eighth mandale of Rigveda-- from 49 to 59-are called **बालखिल्य सूक्त** named after their preacher Balkhilya.

Some Western scholars and their followers like the authors of the Vedic Age hold the opinion that these hymns were later added in the Eighth Mandala. Not only that, they have even made some contradictory statements in regard to theses hymns.

After showing its distinction from other mandalas, the authors of the 'Vedic Age' write about the Eight mandala:-

"This peculiarity of the Eighth mandala does suggest—by no means proves, that the Eighth mandala was subjoined at a later date to the kernal constituted by the family mandalas. But there is positive reason to believe that there was a time when the Eighth mandala was actually considered to be the last in the Samhita, for why else, should the Balkhilya hymns be thrust into the Eigth mandala and not added after the Tenth."

This whole chain of arguments seems to be incongrous. First of all, the authors themselves have given only suggestion or indication but no proof that this mandala was added later. Then why to state this uncertain thing as a fact? Moreover to say that the Rigveda ended definitely with the Eighth mandala demolishes the argument that it was added later on – and it also presupposes that the Balkhilya hymns were interpolated, the fact which itself has not been proved by any strong evidence.

One of the arguments advanced in support of the theory of interpolation of Balkhilya Sukta is the existence of the following in the Aiterya Brahmana :—

"वज्रेण बालखिल्यभिवयि कूटेन"

Explaining it, writes Sayanacharya:-

बालखिल्यनानकाः केचन महर्षयः तेषां संबन्धी न्यव्टो सूक्तानि विद्यन्ते तानि बालखिल्यनामेक ग्रत्थे समाम्नायन्ते।

(i.e. there was a Rishi called Balakhilya whose 8 hymns were compiled in a book called "**बालखिल्य**".

It appears that some of the hymns, which Rishi Balkilya popularised, were compiled and were available in the form of a booklet, possibly with explanation just as some such hymns of the Rigveda **संगठन सूक्त** (Rig. 10.191) **स्वराज्य सूक्त** (1.80), **शिवसंकल्पमंड** (Yaju. 34.10) were separately available. This does not show any evidence of any interpolation but only popularity of these particular hymns.

It may be stressed here that the portion, from which the above sentence has been quoted from Taittireya Brahmana, is itself considered interpolated as stated in the chapter on *"Ancient Sanskrit literature"* in the Encyclopaedia Britannica. Therefore, a doubtful and interpolated statement can not be given as evidence of interpolation of the Balkhilya Hymns.

These hymns which are not different from others in respect of their language or content were also included by Max Muller in his European edition of the Rigveda.

Referring to the antiquity of these hymns, Winternitz writes in his book "***A History of Indian Literature*** :-

"The word *khilya* means 'supplement' and this name in itself indicated that there are texts which were collected and added to the Samhita only after the latter had already been concluded; this does not exclude the possibility that some of these khilyas are of no less antiquity than the hymns of the Rigveda Samhita, but for some reason unknown to us, were not included in the collection."

While we do not agree even with the sentiments expressed by Winternitz (because we do not see any difference in these hymns from 49th and others in Rigveda), his remark on their antiquity, however, deserves the attention of the readers.

Winternitz has also acknowledged that these hymns, available in the form of a hand written manuscript, are found at the end of the book.

It was very improper on the part of Griffith to take out these hymns from the middle of the Eighth mandala and to publish them at its end. He had no right to do so. It will not be proper to call them interpolations only because they are preceded with **अथ** and ended with **इति**. It seems that "**अथ**", "**इति**" were added to them when they were compiled separately for the benefit of the the common man.

The Aryas had made arrangements since the beginning to preserve the Vedas in their purest form leaving no scope for interpolations. One of such arrangements was devising eight forms of their recitation known as :-

जटा पाठ (Jata path), **माला पाठ** (Mala path), **शिक्षा पाठ** (Shiksha path), **लेखा पाठ** (Lekha path), **ध्वजा पाठ** (Dhwaja path), **दण्ड पाठ** (Dand path), **रथ पाठ** (Rath path), **धन पाठ** (Dhan path) ।

In view of the prevalance of these different modes of recitation, it was difficult to make any addition without their immediate detection.

Another devise to preserve the accuracy of the text of the Vedic mantras was to prepare many indices of the number of metres, of words and the seers and devatas (subject matter) of different mantras.

KRISHANA YAJURVEDA VS SHUKLA YAJUREDA

The authors of the Vedic Age have advanced the view that **कृष्ण यजुर्वेद** (Black Yajurveda) is more ancient than the **शुक्ल यजुर्वेद** (White

Yajurveda.)

The Black Yajurveda consists of the original mantras and the Brahmanas (which consist of explanatory notes and commentaries of the text of the mantras).

The Vedic Age authors are of the view that the mantras and the Brahmanas (which were separate in the White Yajurveda) were mixed up in the Black Yajurveda at a later date.

These authors say that listing the first words of the White Yajurveda in the Black Yajurveda might give the impression that the White Yajurveda represents the original tradition of which the Black Yajurveda (with all its variation) is a later version.

But, they assert, "Truth should rather be just the opposite, it is hardly possible that the mantras and Brahmnas kept separate in the white Yajurveda tradition, should have got mixed up at a later date."

They hold the view therefore, that the Black Yajurveda is older than the White Yajurveda.

Despite whatever these authors might say, we are clear that Brahmanas (which are explanatory data and commentaries on the text) can not come before the text.

The very definition of the Brahmana (given below), presupposes the existence of the text before the commentary.

"अस्य मन्त्रस्य चार्थोऽयम्, अयं मन्त्रोडत्रवर्तते।
तत्तस्य ब्राह्मणे ज्ञेयं, मन्त्रेस्यतिश्रुति क्रमः॥"

Vedic commentator Patanjali's assertion along with Swami Dayananda's explanation go to prove beyond doubt that the Brahmanas were written and added afterwards:

चतुर्वेदविद्भिर्ब्रह्मनिः ब्राह्मेणेर्महर्षिभिः प्रोक्तानि यानि वेदव्याख्यानानि तानि

ब्राह्मणानि। समानार्थनौ ब्रह्म ब्राह्मणशब्दौ।

(The explanatory notes by learned Brahamins and Risis, added to the Vedas for elucidation of the Vedic hymns, are called Brahmanas. Because of the mixture of the mantras and the explanatory notes, the Taitteriya Samhita is considered of later origin. To consider a Brahmana to be more ancient than the original text, is illogical.

It is a matter of great regret that the authors of the Vedic Age failed to see this small matter and committed the blunder of imagining the White Yajurveda as of later date than the Black Yajurveda.

ATHARVAVEDA : WAS IT WRITTEN AFTERWARDS?

Western scholars like Bloomfield hold the view that Atharvaveda was composed much later than the other three Vedas. In fact, they do not regard it as a Veda at all.

Perhaps such scholars formed this view on the basis of the use of the word त्रयीविद्या, which they thought denoted the existence of three Vedas.

But the fact is that this word actually denotes three subjects that the Vedas deal with – knowledge, action and devotion and the three styles साम (musical) ऋक् (metrical) and यजु (prose).

Says Mimansa Shastra :

तत्र ऋग् यत्रार्थवशेन पाद व्यवस्था (2.1.32) गीतिषु सामाख्या।। (2.33) शेषे यजुः शब्दः।। (2.34).

(i.e., where there is metrical composition, it is called ऋक् where there is music, it is साम and the rest is यजु. (prose)

In his introduction to सर्वानुक्रमणी, Sadguru Darshan, following Mimansa, has rightly observed :-

विनियोक्तव्यरुपश्च, त्रिविधः स प्रदर्श्यते।
ऋग्यजुः साम रुपेण, मन्त्रो वेद चतुष्टये।
अहे बुध्निय मन्त्र मे गोपायेत्यमिधीयते।
चवुर्ष्वपि हि वेदेषु त्रिधैवत्विनियुज्यते।

(Though there are four Vedas, they have been divided into three categories on the basis of *metre*, music and prose.)

Bloomfield and many other Western scholars believe Rigveda to be the original Veda. Other Vedas are supposed by them to have been composed with mantras from the Rigveda with a few more additions. But this belief is also wrong. Many mantras from this Veda (which is considered to be the most ancient) give evidence of the existence of the four Vedas.

In the following mantra from Rigveda itself, it is clear that there are four and not three Vedas :-

पाहि नो अग्न एकया पाह्यूत द्वितीयया।
पाहि गीर्भिस्तिसृभिरुर्जां पते पाहि चतसृभिर्वसो।।

In this mantra a devotee offers prayers for his protection through **एकया** (Rigveda) **द्वितीयया** (Yajurveda), **तिसृभिः** (Samveda) **चतुसृभिः** (Atharveda).

This mantra is repeated in Yajurveda (20.43) and also in Samaveda (mantra 36 and 1554). The word **अथर्वा** means a person with equilibrium of mind who is well-versed in the knowledge of the Atharvaveda (**थर्वतिश्चरतिकर्मा तत्प्रतिषेधः**).

The word **अथर्वा** or **अङ्गिरा** occurs in many mantras in the Rigveda. For instance :

यज्ञैरथर्वा प्रथमः पथस्यते।। –Rig. 1.83.5
त्वामग्ने पुष्करादध्यथर्वा निरमन्थत। मूर्ध्नो विशस्य वाघतः।।
–Rig. 6.16.1.3, Yaju 11.32, 35.22

अग्निर्जातो अथर्वणः।   –Rig. 10.21.5

सो अङ्गिरोभिरङ्गिरस्तमोडमूद् वृषा वृषभिः सखिमिस्सखा सन्।
ऋग्भिर्गमी गातुऋभिज्येष्ठो मरुत्वाजो भवत्विन्द्र अती॥

–Rig. 1.100.4

Thus there is no doubt that Atharvaveda is as ancient and authentic as Rigveda.

The same is also true of the Yajurveda and the Samveda because they have also been mentioned in the above mantras.

Besides Vedas, there is also clear reference to the Atharvaveda in other scriptures.

For instance, the importance of the repetition of the mantras from the Atharvaveda has been stressed in Kanva Samhita :

अथवक्षत्रवान् ब्रह्मा, वेदेष्वन्येषु भागवान्।
तस्माद् ब्राह्मणं धर्मिष्ठमितिह्यारण्येक श्रुतम्॥
ऋग्भिः शसन्ति, यजुभिर्थजन्ति सामभिः स्तुवन्ति, अथर्वभिर्जपात्ति–4.7
तत्रापरा ऋग्वेदा यजुर्वेदः सामवेदो ऽथर्ववेदः। बृहदारण्यकोपनिषद :–
एवं वा आरे अस्य महतो भू तस्य निः श्वसिटामे मद् यद् ऋग्वेदो यजुर्वेदः सामवेदोऽथर्ववेदः।
ऋचो यजूषि सामानि यथर्वाङ्गीरसश्य ये।
ऋग्वेद भगपोऽध्योमि यजुर्वेद सामवेदमाथर्वणं चतुर्थन्।

Many such quotations can be given from scriptures to prove the authenticity and antiquity of the Atharvaveda. However those given above are, for the time being, sufficient to show how absurd are the views of Bloomfield and others on this subject.

INTERPOLATIONS IN ATHARVA VEDA

On the one hand Bloomfield and his followers like the authors of the 'Vedic Age', regard Atharva Veda to be modern and on the other, they try to show that 15th, 17th, 19th and 20th Kandas were later additions. They have advanced very strange arguments in

support of their contention. Their main argument is that some of these Kandas are absent in the *Paippalada* recension. But their argument becomes weak in view of the fact that some of these *kandas* (which they say were interpolated) are present in this recension. Only a few mantras have been omitted.

Absence of some mantras in these recensions does not go to prove that they were added later or are unauthentic.

But without taking this into account, the authors of the 'Vedic Age' blindly follow Bloomfield when they write :-

"Of the 20 *Kandas* of the *Atharva Veda*, the last one is manifestly a later addition manufactured almost wholly out of the borrowings from the Rigveda to serve as a manual for the priest called *Brahmanacchamsin* who had a definite though minor role to play at the *Soma* sacrifice. Moreover, the *Kuntapa* Suktas of this *kanda* are without any *Pada Patha* and nothing parallel to them can be found in the *Paippalada* recension – showing that they had been given a place in this late *kanda* of the *Samhita* at a very late date.

"In fact, the 19th Kanda ends with significant prayer which strongly suggests that the Samhita, at one time, was considered to end with it."

But how can the fact that many mantras in the 20th *Kanda* of the Atharva Veda had been taken from the Rigveda, prove the modernity of the former? On the other hand, it should only show antiquity of these mantras because the authors regard Rigveda to be oldest of all the Vedas!

It is also wrong to presume that the 20th Kanda was added only to emphasise the role of a priest because the kanda contains many other important hymns such as **इन्द्र सूक्त** and **स्वराज्य सूक्त**. etc.

Even where there is repetition of some mantras from other

Vedas in this Kanda, they serve some definite purpose.

On the repetition of mantras in different Vedas, Swami Dayananda writes in his *"Introduction to Rigveda:"*

"By the Rig verses, we define objects, by the Yaju verses we apply them to use and by the same verses in Sama, we sing them."

What Swami Dayanand observes becomes clear when we examine the following mantra which occurs in all the four Vedas :

शंनो देवीरभिष्टय आपो भवन्तु पीतये। शंयो रामीस्त्रवन्तु नः।

When the mantra occurs in the Rigveda, it deals particularly with the properties of water; In Yajurveda, its application is for **achmana** (sipping of water). It is to be taken for God in Samaveda, which mainly deals with devotion and contemplation.

In Atharvaveda the utility of water for different technical purposes is stressed. It also symbolises peace of which women are embodiment.

The last mantra of the 19th kanda (which the authors of the Vedic Age consider to be indicative of the end of the Atharvaveda) is as follows :-

यस्मात् कोषादुदभराम वेदं तस्मिन्नन्तखदध्म एवम्।
कृतमिष्ट ब्रह्मणो पीयेण तेन मा देवास्तपसावतेह।

(We are putting the veda in the bag from which we had taken it out for preservation and safety etc.)

There is nothing to indicate the end of this Veda in the above mantra. This can as well denote the end of a particular chapter or a Kanda, in this case, of the conclusion of the 19th Kanda.

But most ridiculous is their remark which again seems to have been influenced by Bloomfield.

"But there are reasons to believe that the 19th kanda itself is a

late compilation, for its hymns, though found in the **Paippalada** recension, are scattered throughout that text."

This cuts at the root of their presumption that the Atharvaveda ends at the 19th kanda. If it is a late compilation, how could it be taken to mark the end of Atharva Veda?

Then it also falsifies their assumption that this hymn is not present in the Paippalada recension because they have themselves admitted that "these hymns, though found in the Paippalada recension, are scattered throught that text."

As we have pointed out that in such recension, it is quite natural to find change in the order of the mantras. The new order is guided by the special purpose of such compilations.

SAMA VEDA : ITS SEPARATE EXISTENCE

The authors of the Vedic Age hold the wrong notion that most of the mantras contained in Samaveda had been taken from Rigveda and that it has no separate existence. If it were so, there would have been no specific reference of Samaveds and its psalms at many places in Rigveda itself as for instances, in the following mantras:-

1. अङ्गि रसां सामभिः स्तूयमानाः।
2. अङ्गि रसो न सामभि।
3. उभो वाचौ वदति सामगा इव गायत्रं च श्रेष्टुभं चावु राजति।
   उद् गातेव शकुने साम मायासी, ब्रटन पुत्र इव सवनेषु शंसासि
4. यो जागार तगृचः धामयत्ते मो जागार तनु सामानि शंससि।

(In these mantras, there is a clear mention of one who sings the songs of the Sama Veda.)

The following mantra, mentions the hymns of the Sama Veda side by side with Rigveda :-

यो जागार तमृचः, कामयत्ते यो जागार तनु सामानि यत्ति।

In the mantra given below the word ***सामगा*** has been used for one who sings the hymns of the Sama Veda and separately for the knower of the Atharva Veda thus clearly pointing out to the separate existence of the two :

तमेव ऋषिं ब्रह्माणमाहुर्यज्ञन्यं सामगमुक्यशासग्।

There is an injunction for singing the hymns of Sama Veda to glorify God in the following mantras :

इन्द्राय साम गायत विप्राय बृहते बृहत्॥

बृहस्पतिः सामभिः ऋक्वो अर्चतु॥

ऋतस्य सागन् रणयत्त देवाः।

गायत्रेण प्राति मिमीते अर्कमर्केण साम त्रेष्टुमेन वाकम्॥

SIXTH CHAPTER

VEDAS : IS THERE MONISM OR POLYTHEISM IN THEM?

One of the subjects which has generated a lot of controversy among the scholars is whether the Vedas teach polytheism, henotheism, monism or monotheism.

Before discussing this question, however, let us discuss what these terms really mean. Polytheism means belief in the plurality of gods, each with a sphere of his own in the governance of the this universe. "In simple words, it means worship of many gods or Gods.

By monism is meant 'development of the universe from a monad or from a single element.

It corresponds to what is generally called as the principle that nothing else except Brahma (God) or the Absolute exists.

The Henotheism denotes that each of several divinities is regarded as the Supreme—each in its sphere.

And monotheism is belief in the existence of only One God.

Western scholars like Clayton have said that there is polytheism in the vedas. Even Max Muller who saw in Rigveda's hymn 10.121 an expression of One God, "expressed with such power and decision, that it will make us hesitate before we deny to the Aryans, an instinctive monotheism which, however, comes out with a rider : "This is one of the hymns which has always been suspected as modern by European interpreters."

Even while commenting on Rigveda's "प्रजापते न त्व दे तानन्यो विश्वा जातानि परि ता बभूव" he says, "This is the last verse, into my

mind, the most suspicious of all."

It is obvious that this suspicion has been raised deliberately by Max Muller and other western sacholars as their study of the Vedas was biased and they were not willing to accept monotheism in the Vedas.

This is the reason why they have also created confusion while translating "कस्मै देवाय हविषा विधेम" as "to which God shall we offer worship". In fact they want to show that there are many gods and the devotee is wondering as to whom to worship. (In fact कस्मै देवाय is answered by "प्रजापति" as "क" stands for "प्रजापति" as clear from Satpath : "को हि प्रजापति अथवा प्रजापतिर्वक"

Max Muller has, in fact, coined a new word **"Henotheism"** to show the worship of many "single Gods" or a number of independent deities in the Vedas.

For instance in his book *"Ancient Sanskrit Literature"* Max Muller writes :" Each Vedic poet seems to exalt the particular god to whom he happens to be singing, to a position of supremacy. It would be easy to find, in the numerous hymns of the Veda, passages in which almost every single god is represented as Supreme and Absolute. In the first hymn of the Second Book of the Rigveda, Agni is called the Ruler of the universe, the Lord of men, the Wise King, the Father, the Brother, the Son, the friend of men, nay all the powers, and names of others are distinctly ascribed to Agni. Indra is celebrated as the strongest in the hymns as well as in the Brahmnas, and the burden of one of the songs of the Tenth book is "विश्वस्मादिन्द्र उत्तर". (Indra is greater than all.) Of soma it is said that he was born great, and that he conquers everyone. He is called the king of the world, he has the power to prolong the life of men and is the maker of heaven and earth; of Agni, of Surya, of Indra and Vishnu. In the very next hymn, addressed to Varuna, it is the Varuna who is, to the mind of the poet, Supreme and Almighty."

Clarifying this concept of hynotheism A.C. Clayton writes in the "Rigveda and Vedic Religion :-

"In his writings Max Muller constantly referred to this and coined the word Hynotheism or *Kathenotheism* to express what he regarded as a 'peculiar character' of the ancient Vedic religion. It denotes that each of several divinities is regarded as highest, the one that was worshipped and that they, therefore, treated him as if he were absolutely being independent and Supreme, alone present to the mind of the worshipper."

In effect, as pointed out by Dwij Das in his book "Rigveda Unveiled", the Rishis have been reduced to the position of "sycophants or cowardly liars, who could call each single god, as the one Supreme Being, only to avert the wrath of that God, knowing at the same time, that they are not telling the Truth."

Clayton and a few other scholars, though denying monitheism in the Vedas, say that they regard this practice of glorifying one God exclusively as "a species of poetic licence by which a singer magnified the god whom he was invoking, rather than an evidence that the poet actually claimed that the god to whom he was at the moment referring was the superior of all others."

We, however, do not agree with Clayton and other scholars that such descriptions are due to poetic licence either. We are not prepared to believe that there is any scope for such poetic licence in view of overwhelming evidence of monotheism in the Vedas. The Vedas teach monotheism or the worship of one God in the purest form. They teach that God is Omnipresent, Omniscient and Omnipotent Lord of the universe. He is absolutely formless and perfect.

The vedas declare :

य एक इत् तमुष्टुहि कृष्टीन्तं विवर्षभिः। पतिर्जज्ञे वृणक्रतुः।।

–Rig.

Monotheism in the Vedas has not been stated more forcefully than in the following mantras from the Atharvaveda where God has been described as One and the only One. :

न द्वितीयो न तृतीयश्चतुर्थो नाप्युच्यते ॥16
न पञ्चमो न षष्ठः सप्तमो नाप्युच्यते ॥17
नाष्टमो न नवमो दशमो नाप्युच्यते ॥18
स सर्वस्मै वि पश्यति यच्च प्राणति यच्च न ॥19
तमिदं निगतं सहः स एष एक एक वृद् एक एव ॥21

–Ath. 13.4

(He (God) is called neither the second, nor the third, nor yet the fourth. He is called neither the fifth, nor the sixth, nor yet the seventh. He is neither the eighth, nor the ninth, nor yet the tenth.)

He takes care of all that breathes and of all that does not breathe. He has got all this conquering power, He is the one, one and the only one.

All these luminous forces of nature become one in Him. How emphatically the oneness of God has been asserted in such passages and how absurd and false is the view advocated by some prejudiced Western scholars that the Vedas teach polytheism.

We will give some more evidence of the Oneness of God in the Vedas.

In the हिरण्यगर्भ hymn, (in Regveda) consisting of 10 mantras, God has been described as प्रजापति and more than four times it is clearly stated that.

He is One an the only One.

Following mantras from this hymn may be quoted to clarify

this point :-

हिरण्यगर्भः समवर्तताग्रे भूतस्य जातः पतिरेक आसीत्।
स दाधार पृथिवीं द्यातुमेमां कस्मै देवाय हविषा विधेम॥

–Rig. 10.121.1

(God who possesses all the luminous worlds within Himself and exists from the very eternity, He is only One Manifest Lord of the created creatures. He is supporting this earth and this heaven. Unto that All-Blissful Divinity, we offer our humble worship.")

य आत्मदा वलदा यस्य विश्व उपासते प्रशिषं यस्य देवाः।
यस्य छाया अमृतं यस्य मृत्युः कस्मै देवाय हविषा निधेम॥

(He who is the Giver of physical vigour and spiritual power, He whose order is carried out by all the luminous objects and by the enlightened beings, whose shelter is immortality and turning away from whom is death, unto that all blissful Divinity, we offer our humble worship.)

यः प्राणतो निमिषतो महित्वैक इद् राजा जागतो बभूव।
य ईशे अस्य द्विपदश्चतुष्पदः कस्मै देवाय दृविषा विधेम॥

(He who by the greatness of His power, is the Sole Ruler of living and lifeless objects existing in this world, He, who is the Lord of these bipeds and quadrupeds unto that All-Blissful Divinity, we offer our humble worship.)

आपो ह यद् बृहतीर्विश्वमायन् गर्भं दधाना जनयन्तीरग्निम्।
ततो देवानां समवर्ततासुरेकः कस्मै देवाय हविषा विधेम॥

(When water in its subtler form, possessing mighty force within itself, became manifest, therein was held the Universal life force which of heat and energy, it was then the One Universal life force of all the luminous objects became manifest, unto that All blissful Divinity, we offer our humble worship.)

Atharvaveda says. He, the only One is the Giver of joy, and

should be worshipped: "एक एव नमस्यः सुशवाः"

Samveda also describes God as One एक इत्'' :

समेत विश्वा ओजसा पतिं दिवो य एक इद् भूरतिथिर्जननाम्।
स पूर्व्यो नूतनम् आजिगीषन्तं वर्तनीरनु वावृत एक इत्॥

The Oneness of God has been poetically described in the following mantra from the Rigveda :-

विश्वतश्चक्षुरुत विश्वतो मुखो विश्वतो बाहुरुत विश्वतस्पात्।
सं बाहुभ्यां धमति सं पतत्रैर्द्यावाभूमी जनयन् देव एकः॥
–Rig. 10.31.5

(He whose eyes go everywhere, who faces all sides, whose arms are here, there all around and whose feet in all directions—is the Only One Divine Being who has created all these heavens.)

God is proclaimed as एक (one) and अन्तमानुषः (unparalled) in the following mantra from the Rigveda:-

न यस्य द्यावापृथिवी अनुव्यचो न सिन्धवो रजसो अन्तमानशुः।
नोत स्ववृष्टिं मदे अस्य युध्यत एको अन्यच्चकृषे विश्वमानुषक्॥
–Rig. 1.54.14

Addressing God as "अग्नि" Rigveda in the following mantras in its first hymn of the Second Mandala says:

त्वमग्ने इन्द्रो वृषभः सतामसि त्वं विष्णुरुरुगायो नमस्यः।
त्वं ब्रह्मा रयिविद् ब्रह्मणस्पते त्वं विधर्तः सचसे पुरन्ध्या॥
–Rig. 2.1.3

त्वमग्ने राजा वरुणो धृतव्रतस्त्वं मित्रो भवसि दस्म ईड्यः।
त्वमर्यमा भवसि यस्य संभुजं त्वमंशो विदथे देव भाजयुः॥
–Rig. 2.1.4

त्वमग्ने रुद्रो असुरो महो दिवस्त्वं शर्धो मारुतं पृक्ष ईशिषे।
त्वं वातैररुणैर्यासि शंगयस्त्वं पूषा विधतः पासि नु त्मना॥
–Rig. 2.1.6

त्वमग्ने द्रविणोदा अरंकृते त्वं देवः सविता रत्नधा असि।
त्वं भगो नृपते वस्व ईशिषे त्वं पायुर्दमे यस्तेऽविधत्॥
–Rig. 2.1.7

(i.e. Thou art इन्द्र (Indra), विष्णु (Vishnu), ब्रह्मा (Brahma), ब्रह्मणस्पति (Brahmanaspati), वरुण (Varun), मित्र (Mitra), अर्यमा (Aryama), रुद्र (Rudra), पूषा (Pusha), द्रविणोदा (Dravinoda), सवितादेव (Savita deva) and भग (Bhage) etc.)

Just as a person is called brother, father, uncle, husband etc because of different relationships he bears to other members of the same family, so also God is described differently because of his different attributes.

He is called अग्नि (Agni) when we remember him as an embodiment of knowledge and इन्द्रः (Indra) when we want to denote His vast wealth.

To denote his Omnipresence, we call him विष्णु (Vishnu) and to give an idea of His greatness, we described His as ब्रह्मा (Brahma).

By virtue of his Supremacy in knowledge, He is known as ब्रह्मणस्पति (Brahmanaspati). His purifying power entitles Him to be called वरुण (Varuna).

As he loves everyone He is मित्र (Mitra) and as He is just, He is अर्यमा (Aryaman).

He is रुद्र (Rudra) because He comes harsh on the wicked, द्रविणोद (Dravinoda) because He is Giver of wealth and strength, सोमः (Soma) because He has created roots and herbs etc. God is also described as सोम (Soma), पूष (Pushan) and भग (Bhaga) as evident from the following mantras from Rigveda;

त्वमिमा ओषधीः सोम विश्वास्त्वमपो अजनयस्त्वं गाः।
त्वमाततन्थोर्वन्तरिक्षं त्वं ज्योतिषा वि तमो विवर्थ॥
–Rig. 1.19.22 and Soma 6.3.3

सोमः पवते जनिता मतीनां जनिता दिवो जनि पृथिव्याः।
जनिताग्नेर्जनिता सूर्यस्य जनितेन्द्रस्य जनितोत विष्णोः॥

अयं पूषा रयिर्भगः सोमः पुनानो अर्षति।
पतिर्विश्वस्य भूतनो व्यख्यद् रोदसी उभे॥

(O, Soma,Thou, "who hast created these herbs, this water and these cows", Thou who art present in the entire firmament and removeth all darkness by Thy illumination, Thou, who art Creator of good intellect, Thou who art also Creater of firmament, sky, earth, fire, sun and air etc. Thou art ("Pusan") because of Thy powers to strengthen and revive because Thou art worthy of our worship. Thou art the Master of the whole universe and art present in all the worlds.)

Saveral other mantras, can be quoted to show that अग्नि (Agni), अदित्य (Aditya), वायु (Vayu), चन्द्रमा (Chandrama), शुक्र (Shukra), आप (Aap), प्रजापति (Prajapati) are all different names of the same One God and only denote His verious attributes.

For instance, take the following mantra from Yajurveda (32.1)

तदेवाग्निस्तदादित्यस्तद् वायुस्तदु चन्द्रमाः।
तदेव शुक्रं तद्ब्रह्म ता आपः स प्रजापतिः॥

(Here God has been described differently because of His different attributes : अग्नि (Agni) because He is embodiment of knowledge, आदित्य (Aditya) because. He is Eternal, वायु (Vayu) because He is the cause of all movement in the world (वा गति गन्धनयोः)–"चन्द्रमा" (Chandrama) because He is pleasing to everybody, (चदि आल्हादे) –"शुक्र" (Shukra) because He is pure (शुनिरपूर्ति मावे) ब्रह्मा (Brahma) because He is the Greatest of all, आपः (Apa) because He is Omnipresent and प्रजापति (Prajapati) because He looks after His subjects).

The mantras published by Max Muller from Rigveda's 2.1 under

the caption "Agni", in fact, sing the glory of One God who has been described here as अग्नि (Agni)

This is the reason why अग्नि (Agni) in these mantras has been called ब्रह्मा (the Greatest of all) "ब्रह्मा चासि" (ब्रहपतिश्च नो दमेदरु) 2.12) ब्रह्मणस्पते (Master of different worlds बृहत्या वेदपाण्या बृहता लोकानां पतिः नमस्करणीय विष्णुः (Omnipresent) त्व विष्णु रुरुगायो नमस्यः (Administrator of justice) etc.

Can anyone believe that these adjectives have been used for simple fire? Thus Max Muller and his followers only betrayed their bias and partiality when without probing deep into the meaning of these words, they played havoc with them.

Now the question arises : how can we reconcile the idea of One God with several references to 33 devas (gods) in the Vedas ?

A lot of misunderstanding results from the Western scholars who have taken "देव" as "God" everywhere.

देव, according to Yaskacharya, the celebrated author of Nirukta (Vedic Philology) means one who confers some advantage upon us, can illumine things i.e. explain or throw light upon them, and one who is the source of light :-

"देवो दानाद् वा दीपनाद्वा द्योतनाद् वा द्युस्थानो भवतीति वा।"

–(Nirukta 7.15)

The word देव (Deva) with its root दिनु is a comprehensive term covering bravemen, devotees of God, learned persons, Brahmins, objects like sun, moon, fire, electricity.

Following are some of the meanings of देव occuring in the Satpath Brahman :

विद्वांसो हि देवाः।।

प्राणा देवा:।।
चक्षुर्देव: मनो देव:।।
ऋतवो वै देवा:।।
वायुर्वै देव:।।

THE 33 DEVAS

There is reference to 33 devas in the Vedas at several place. For instance, a clear reference has been made to them in Rigveda's 1.45/27, 8/28/1,88/30/2 and Yajurveda's 20/26 etc.

There is also reference to the 33 devas in Satpath and other Brahmins (which are commentaries on the Vedas).

Satpata says that : there are 33 Devas which manifest the glory of God. Of them are 8 Vasus, 11 Rudras, 12 Aditya, Indra and Prajapati. The eight Vasus are (1) Agni or fire (2) earth (3) air (4) superterrestrial space (5) sun (6) moon (7) atmosphere (8) stars.

These are called Vasus (abodes) because in them resides all that lives, moves or exists.

The eleven Rudras are the ten *pranas* (vital forces) enlivening the human frame and the eleventh is the *Atma* or the soul. Indra is all pervading. *Prajapati* is *Yajna*.

The 12 Adityas are the twelve solar months making the course of time. They are called *Adityas* as, by their cyclic motion, they produce changes in all objects.

Thus it is clear that calling sun, moon, earth, fire earth etc as *'devas'*, the Vedic religion can not be described as Polytheistic.

It is, however, clearly stated in Rigveda that God is the Supreme Lord of all the *devas* :

ततो देवानां समवर्ततासुरेक: कस्मै देवाय हविषा विधेम।।
यो देवेष्वधि देव एक आसीत् कस्मै देवाय हविषा विधेम।।

(God is the One Life and Lord of all devas and, therefore, we worship Him, who is Giver of all happiness, peace and bliss.)

He is also the Father of the devas (देवानां चः पितरमाविवासति Rig. 2.26.3) their friend (देवो देवानामसि मिजो अदुभुता Rig. 1.94.3) their soul (आत्मा देवानामुत भानुषाणाम् Ath. 7.11.1).

Dependence of devas on God has been brought out by the Vedas in several mantras.

For instance in Atharvaveda, after describing God as महद् यक्षं (the Most Venerable Supreme Being), it is Stated that devas live around God as the creepers around a tree : "तस्मिन् श्रयन्ते य उ के च देवा वृक्षस्य स्कन्धः परित इव शाखा ॥"

ARE DEVAS IMMORTAL?
ARE THEY PROOF OF POLYTHEISM

Some of the western scholars, on the basis of the portrayal of 33 devas in satpath, assert that it is a clear cut evidence of polytheism in the Vedas.

To contradict this view, first of all, let us be clear that 'devas' as described in the Vedas, do not necessarily only stand for gods.

The word देव (deva) which has its root as दिनु (Dinu) is a comprehensive term covering the attributes of God; sometimes they stand for devotees of God and also learned persons; they also denote objects of Nature like Sun, Moon, Fire etc.

While Devas have been described as immortal in the Vedas, it has been clarified that they derive this immortality from God. This idea also occurs in Brahmanas and Upnishadas. In Rigveda, for instance, it is stated that God alone bestows immortality on the

devas :

देवेभ्यो हि प्रथमं यज्ञियेभ्योऽमृतत्वं सुवसि भागमुत्तमम्॥

In Yajurveda (32.10) also, it is said that the devas live in the protection of God :

स नो बन्धुर्जनिता स विधाता धामानि वेद भुवनानि विश्वा।
यत्र देवा अमृतमानशानास्तृतीये धामन्नध्यैरयन्त

To God turn all devas after emanicipation to enjoy the everlasting bliss.

It has been clearly stated in the Rigveda that the learned and the wise describe the One existing God in many ways (सुपर्णं विप्राः कवयो वचोभिरेकं सन्तं सन्तं बहुधा कल्पयन्ति। Rig. 1.14.5)

But despite this truth, *Agni*, *Indra*, *Mitra*, *Varuna* etc have come to be considered as separate gods. It will, therefore, be fruitful to know the significance of these words to remove the mist surrounding them. We will also discuss what have come to be known as dual gods like मरुतः etc.

From the spiritual point of view, अग्नि stands for God who is also called as यमा, मातरिश्वा, इन्द्र, वरुण as stated in the following mantra from the Rigveda :

एकं सद् विप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः –Rig. 1.164.46

(Nirukta : अग्निः कस्मातदग्रीर्भवति)

From the social point of view, the word अग्नि ('Agni') denotes a good enlightened leader (अग्निः—अग्रणाः अग्ने नयतोति-अग-गतो गतस्तयोर्थाः ज्ञानं गमनं प्राप्तिश्च)

There are many mantras in the Vedas in which Agni has been used in the sense of an enlightened leader,

For instance, in the following mantra from the Rigveda, अग्निः

(for whom the adjectives used are ऋषिः (seer), पवमानः (purifier) पांचजन्यः (dedicated to the welfare of the society) is requested to dispel all ignorance by his discourse :

"अग्निर्ऋषिः पवमानः पाञ्चजन्यः पुरोहितः तमीमहे महागयम्॥
–Rig. 9.66.20

The adjectives used as होता, पुरोहित (Knower of the rites of the Yajnas (priest), in the following mantra from the also leaves us in no doubt that the word अग्निः has been used for an enlightened leader :

अग्निर्होता पुरोहितोऽध्वरस्य विचर्षणिः। स वेद यज्ञमानुषक्॥

The same impression is confirmed by the use of such adjectives as शुचिव्रतत (who firmly observes the sacred vow) कविः (sage or poet) for 'Agni' in the following mantra :

अग्निः शुचिव्रततमः शुचिर्विप्रः शुचिः कविः। अग्नी रोचत आहुतः॥

INDRA :-

The word इन्द्र primarily stands for God as it has been derived from the root "इदि परमैश्वर्ये".

It also stands for 'soul' as it possesses great power being the master of the sages.

From the social point of view, the word 'इन्द्र' stands for the king or president, or the commander in-chief-of the Army (सेना इन्द्राणी–इन्द्रः–सेनापतिः).

There is no room for doubt that the word इन्द्रः has been used for God in several mantras in the Vedas in which He has been described as the Creator of the Universe and Bestower of happiness.

In the following mantra, for instance, which occurs in Samaveda, Rigveda and Atharvaveda, God, described as "Indra" has been

requested to fill us with knowledge in the same way as a father does to his son :

इन्द्रः क्रतुं न आभर पिता पुत्रेभ्यो यथा।
शिक्षा णो अस्मिन् पुरुहूत यामनि जीवा ज्योतिरशीमहि।।

In the following mantra from Rigveda, God addressing Indra (soul) tells about the power inherent in it :

प्रेह्यभीहि धृष्णुहि न ते वज्रो नियंसते।
इन्द्र नृम्णं हि ते शवो हनो वृत्रं जया अपोऽर्चन्ननु स्वराज्यम्।

(March forward and use your power, None can stop Thy thunderbolt. Everyone is subdued by Thy strength.)

Indra (soul) is made to describe its own power in the following mantra from Rigveda:

अहमिन्द्रो न परा जिग्य इद्धनं न मृत्यवे ऽवतस्थे कदाचन।
सोममिन्मा सुन्वन्तो याचता वसु न मे पूरवः सख्ये रिषाथन।।

–Rig. 10.48.5

(I can face one enemy (lust) and anger), I can also face three enemies (lust, anger and greed) etc; I will crush all my enemies like husk in the granery.)

The use of word इन्द्र for king is undeniable in the following mantras from the Rigvedic Sukta in which इन्द्र has been described as स्वस्तिदा (engaged in welfare of others), वृषा (showerer of happiness on others) अभयं करः (inspirer of fearless in others) :

स्वस्तिदा विशस्पतिर्वृत्रहा वि मृधो वशी। वृषेन्द्रः पुर एतु नः सोमपा अभयंकरः।।
वि न इन्द्र मृधो जहि नीचा यच्छ पृतन्यतः। यो अस्मां अभिदासत्यधरं ग या तमः।।

Likewise रुद्र, according to Swami Dayanand, stands for the just God who makes the wicked persons weep (रोदयति दुष्टान् दण्ड-प्रदानेनेति न्यायकारी परमेश्वरः), a great hero who makes the enemies cry (रोदयति शत्रून् इति रुद्रो महावीरः) the judge who inflicts heavy

penalty on the wicked (रोदयति दुष्टान् इति रुद्रो न्यायधीशः), the preceptor who imparts knowledge to others (रुत् ज्ञानं राति-ददातीति रुद्रः उपदेशकः), the germ which generates diseases (रुत् रोगं राति-ददातीति रुद्रो रोगोत्पादकः कृमिः) a doctor who removes the sufferings of others (रुत् दुःखं द्रावयतीति रुद्रो वैद्यः).

Referring to Swami Dayanad's view that all the gods mentioned in the Rigveda are simply variant names for one God, Dr. Griesward in his book "*The Religion of the Rigveda*" says :

"This process of reduction from multiplicity to unity would have been easier if there had been no dual gods or group gods mentioned in the Rigveda."

But the correct study of what he has described as the dual gods or group gods like अग्नोजीमौ, अश्विनौ, मरुतः will reveal that these words, like other devas, have several meanings and do not stand for any particular god or gods as such.

Dr. Griesward's remark that monotheistic interpretation of the Rigveda on the part of Swami Dayanand is "wild" and "unscientific" is also very surprising in view of the massive evidence we have given to support monotheism in the Vedas.

The quotations given earlier in this chapter are enough to support the existence of monotheism in the Vedas. Swami Dayananda, therefore, did nothing which was purely imaginative or unscientific. Let us examine some words which have been mistaken by western scholars as dual gods.

अग्नीषोमौ, for instance has at least 7 meanings which are :–

अध्यापकसुपरीक्षकौ (Rig.), अग्निजलविद्ये (Rig.), तेजः शान्ति गुणौ (Rig.), तेजः शात्ति गुणौ (Rig.), अग्निचन्द्रलोकौ (Rig.), शीतोष्णा कारकौ जलाग्नी (Rig.), वायुविद्युतौ, प्रसिद्धौ वाध्वग्नी, तेजश्चन्द्राविव

विज्ञानसौम्यगुणावध्यापकपरीक्षकौ।

The similar meanings of अग्नीषोमौ are also found in Aitteriya, Satpath Brahamanas etc. For instance:

प्राणापानो-अग्नीषोमौ–(Ait. 1.8) चक्षूधी-अग्नीषोमौ–(Ait. 1.8), वच्छुष्कं तदाग्नेयं यदार्द्रं तत् सौम्यम् (Sat. 1.6.3.23), सूर्य एवाग्नेयः चन्द्रमाः सौम्यः, अहरेवाग्नेयम्, रात्रिः सौम्या (Sat. 1.6.)

Following are some of the meanings of "इन्द्रग्नी" :-

विपुदग्नो– (Yajur Veda-33.49), सूर्याग्नी इव प्रकाशमाकै समापति-समासदौ (Yaju. 7.31) माता पितरौ (Yaju. 12.54) वायु वही इव पर्चमान्नौ राज-प्रजाजनौ–(Rig. 6.59.2) उपदेश्योपदेष्टारौ (Rig. 1.109.6)

Some of the meanings of अश्विनौ are given below:-

द्यावापृथिवी–(Yaju.21.32) प्राणापानौ (Yaju.21.60) वायुविद्युतौ (Yaju.21.58) वायुजले (Rig.1.44.8) वायुसूर्याविव वर्तमानौ धर्मन्यायप्रकाशकौ (Yaju.7.11) सूर्यचन्द्रवत् प्रकाशमानौ सूर्यवासुसदृक्कर्मकारिणौ सभासेनेशौ (Rig. 1.47.3) विद्यादाता ग्रहीतारावध्वर्यू (Yaju.1.34.4) सुशिक्षितौ स्त्रीपुरुषौ (38.12) अध्यापकोपदेशकौ (Rig. 5.78) प्रकाशगुणावध्वर्यू (Rig. 1.22.3) यजमानर्त्विजौ (Rig. 5.73.2).

Swami Dayanand has at several places interpreted अश्विनौ as अध्यापकोपदेशकौ. This definition of अश्विनौ is substantiated by the second and third mantra of Rigveda's I-I20 in which the adjective विद्वांसौ has been used for अश्विनौ who have been requested to impart knowledge.

विद्वांसाविद् दुरः पृच्छेदविद्वान् इत्थाऽपरो विचेताः।
ता विद्वांसा हवामहे ता नो विद्वांसा मन्म वोचेतमद्य॥

–Rig. 1.120

As मरुत् figures prominently among the so- called group gods, examination of this word is very necessary. मरुतः does not denote God.

In Nirukta, the etomology of this word has been given as "मरुतो मितराविणो वा मितरोचिनो वा महद् द्रवन्तीति वा मरुत इति ऋत्विक्नामसु In Nighantu (2.18) इवनीति वा"—also figures among the synonyms of "god" (1.2)

In ताण्ड्य महाब्राह्मण, मरुतः has been described as मरुतो रश्मयः (1.4.125) and in Aitareya as (आपो वा मरुतः) (6.20)

In Nighantu मरुतः reads as पदनामसु which stands for monsoons.

Swami Dayanand has given the following meanings of the word मरुतः in course of his commentary on the Vedas:-

वायवः—मरुत इति पदनामसु (Nighantu. 5.5), अनेन गमनागमन-क्रियाप्रापका वायवो गृह्यन्ते (Rig. 1.15.3), वायव इव ज्ञानयोगेन शीघ्रं गन्तारो मनुष्याः (Rig. 1.85.6), सेनाध्यक्षादयः (Rig. 1.37.12), वायुवच्छीघ्रगमनकारिणो जनाः (Rig. 1.38.3), वायुवद् बलिष्ठाः (Rig. 1.172.2), सभाध्यक्षादयः (Rig. 1.86.7), उत्तमा मनुष्याः (Rig. 6.66.8), सभ्यमनुष्याः (Ath. 1.41. 54), धर्मप्राप्ता मनुष्याः (Rig. 1.31.1), पुरुषार्थिनो मनुष्याः (Rig. 5.54. 14), योगाभ्यासिनो व्यवहारसाधका वा जनाः (Rig. 1.38.11), वायुविद्योवेत्तारः (Rig. 1.169.5), शिल्पिनो मनुष्याः (Rig. 5.63.5), परीक्षका विपश्चितः (Rig. 1.86.2), ऋत्विजः (Rig. 3.46), विद्यावन्तः ऋत्विजोऽध्यापकाः (Rig. 1.101.1), प्राणादयः (Rig. 1.52.1), प्राणा इव प्रियाचरणाः (Rig. 5.55.4), प्राणा इव प्रिया विद्वांसः (Rig. 1.86.1), प्राणा इव नेतारः (Rig. 7.59.1), हिरण्यानि रूपाणि वा (Yaju. 8.31), विद्वांसोऽतिथयः (Yaju. 3. 44)।

No scholar can dismiss Swami Dayanand's interpretations of the word मरुतः to be a pure fabrication of his mind. As it is clear from the above, the word has not been used for God. Some of the synonyms used for this word in the Vedas, are नरः, मर्या, मानुषः etc. In Rigveda for instance, at many places (particularly 1.39.3,8.20.10,1.64.10,10.86.8,8.552, the word नरः has been used for मरुतः

In the following mantra, for example, words नरः and मर्यः have been used for मरुतो देवता :-

ते म आहुर्य आययुरुपद्युभिर्विभिर्मदे। नरः मर्या अरेपसः इमान् पश्यन्निति स्तुहि॥

The word गृहमेघासः (householder) has been used for मरुतः in the following mantra from Rigveda (7.59.10) :-

गृहमेधास आगत मरुतो मापभूतन। युष्माकमूती सुदानवः॥

The synonym for मरुतः in this mantra from Atharvaveda given below (7.77.3) is मनुषासः (thoughtful men) :-

संवत्सरीणा मरुतः स्वर्का उरुक्षयाः सगणा मानुषासः।
ते अस्मत् पाशान् प्र मुञ्चन्त्वेनसः सांतपना मत्सरा मादयिष्णवः॥

In a number of mantras in the Rigveda (see for instance 5.53.3,5.59.6,5.6,4,7.56.1,1.77.1) the word मर्याः has been used for मरुतः which means the 'mortal men'. Sayanacharya has also, at some places, in his commentary written मनुष्यरूपा वा मरुतः (see Rig. 10.83)

While commenting on the two mantras from the Rigveda (8.89) Sayanacharya has described मरुतः as persons who speak less (मित भाषिणाः) and who worship God (स्तोतारः).

Much before Sayanacharya, Samveda commentator Madhava, who belongs to the Sixth century, has also while explaining (प्र व इन्द्राय बृहते) says हे (मरुतः) मदोया ऋत्विजः).'

Bharata Swami while explaining बृहदिन्द्राय गायत मरुतो वृत्रहन्तमम् writes मरुतः–स्तोतरः महत् रुवन्तीति मरुतः The mantras बृहदिन्द्राय गायत also occurs in Yajurveda (20.30) Both Bharat Swami and Mahidhara give the same meaning of the word मरुतः.

हे (मरुतः) ऋत्विजो वा मरुतः

Mahidhar :-

हे (मरुतः) ऋत्विजः

MAXMULLER AND MARUTA

While Maxmuller has given the meaning of **मरुतः** as (Storm gods) in his translation of hymns relating to them, at places he deviates from his usual meaning and uses the word in the sense of **नराः** (men).

For instance, while translating the following mantra from the Rigveda (1.39.3), he uses "O ye men" for Maruti :

परा ह यत् स्थिरं ह थ नरो वर्तयथा गुरुः।

(When Ye overthrow what is firm, O ye men)

In the following mantra from Rigveda (1.85.8), also Maxmuller describes Maruta as "men terible to behold"

शूरा इवेद् युयुधयो न जग्मयः श्रवस्यवो न पृतनासु येतिरे।
भयन्ते विश्वा भुवना मरुद्भ्यो राजान इव त्वेषसन्दृशो नरः॥

–Rig. 1.85.8

The word "men" has also been used for Maruta in his translation of the following mantra from Rigveda

यस्य वा यूयं प्रति वाजिनो नर आहव्या वीतये गथ।
अभि ष द्युम्नैरुत वाजसातिभिः सुम्ना वो धूतयो नशत्॥

–Rig. 8.20.16

(He, oh men, whose libations ye want to enjoy, that mighty one, O shakers, will obtain your favour with brilliant riches etc.)

Thus it is clear from the above that though there is description of many devas in the Vedas and they denote different meanings there

is only One God who is Omniscient, Omnipresent and Omnipotent. The existence of many *devas* in other words, does not interfere with the concept of One God.

THE VEDAS AND THE MONISTIC PHILOSOPHY

We must, however, clarify that though there is monotheism in the Vedas, there is no enunciation of monistic philosophy in them.

The whole relationship between God and soul has been clearly defined in the following mantra from the Rigveda (where both of them have been described as two birds sitting on the same tree):

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति॥

–Rig. 1.164.20

In the above mantra, it is stated that जीवात्मा (soul) and परमात्मा (God) are two birds who are friendly to each other. Both of them are eternal and are sitting, as though on the tree of matter. One of them (soul) is to reap the fruits of past action and the other just looks on. Elaborating this, says Mundakakopanishad :-

समाने वृक्षे पुरुषो निमग्नोऽनीशया शोचति मुह्यमानः।
जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः॥

–M. Upni. 3.1.2

On the same tree sits जीवात्मा (soul) immersed and deluded on account of his ignorance and helplessness. But, when he sees the other, the Lord, who is worshipped by all and His glory, he becomes freed from sorrow. This shows the difference between God and soul.

While God is all-pervading, the soul is not, while God is Omniscient, the soul is not, and therefore, the soul is a prey to grief and sorrow. While God is Omnipotent, the soul's power is limited. Their relationship is that of the father and the son, the master and the servant, the King and his subject, the adorable

and the adored.

Says the Taitteriya Upanishada :

रमो वै सः। रमं ह्येवल्भब्ध्वाऽयमानन्दी भवति।

(God is the embodiment of Bliss. The soul enjoys Bliss only by attaining Him.)

The above quotations from the Upanishadas (which are at many places only the Explanation of the Vedic mantras or expression in different words of what is contained in the Vedas) show that in the mantra "द्वा सुपर्णा" the reference is to God and soul and not वृद्धि (intellect) and जीवात्मा (soul)

That God and soul are differeat is also evident from the following mantra which occurs in Rigveda and Yajurveda :

न तं विदाथ य इमा जजानान्यद् युष्माकमन्तरं बभूव।
नीहारेण प्रावृता जल्प्या चासुतृप उक्थशासश्चरन्ति॥

God, who is Creater of all worlds, is different from them and yet within them. People do not know about it because their mind is clouded by ignorance.

The same idea finds expression in Satpath Brahmana :-

य आत्मनि तिष्ठन्नात्मनोऽन्तरो यमात्मा न वेद यस्यात्मा शरीरम्।
य आत्मनि तिष्ठन्नन्तरो यमयत्येष त आत्माऽन्तर्याम्यमृतः॥

–Sat. 14.6.7

God is one who is present in the soul and yet who is different. It is God which controls the soul)

The same supremacy of God over soul has been established in the mantra given below in which God has been described as अद्‌भुतः (wonderful) प्रियम् (very loving) and काम्भम् (worthy of the soul's adulation) :

ओं सदसस्पतिमद्‌भुतं प्रियमिन्द्रस्य काम्यम्। सनिं मेधामयासिषम्॥
–Yaju. 32.15

In the following mantra, God has been described as भुज्यः सखा (a worthy friend) of soul thus clearly establishing their mutual relationship.

In the following mantra, it is stated that the only way for जीवात्मा (soul) to seek salvation is to know God who is आदित्यवर्णम् (Full of lustre) महान्तम् (Great) and तमसः (Beyond darkness) :-

वेदाहमेतं पुरुषं महान्तम् आदित्यवर्णं तमसः परस्तात्।
तमेव विदित्वातिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय॥
–Yaju. 31.18

We may also quote another mantra from the Rigveda (8.16.6) which totally contradicts the monistic philosophy whose basic tenet is :- ब्रह्म सत्यं जगन्मिथ्या, जीवो ब्रह्मैव नापरः॥

Brahma alone is सत्य (true) and the whole creation is मिथ्या (false) and that the जीवात्मा (soul) is not different from Brahma.

The true relationship between the जीवात्मा (soul) and परमात्मा (God) and जगत् (matter) indicated in the following mantra falsifies the dictum "बृह्म सत्यं जगन्मिथ्या". (God alone is real, the world is illusory)

तमु ष्टवाम य इमा जजान विश्वा जातान्यवराणयस्मात्
इन्द्रोण मित्रं दिधिषेम गीर्भिरुपो नमोभिर्वृषभं विशेम॥

In this mantra it is stated that :

(a) We should offer our prayers only to God

(b) All objects like sun, moon etc are inferior to God because they are all inanimate and lifeless.

(c) We should worship that God with humility and devotion (नमोमि गीर्भिः)

It would also be wrong to presume that though the attributes of the world are visible, they appear to be so out of ignorance. This would be quite contrary to the teachings of the Vedas. For instance, in the following mantra from the Rigveda (2.15.1) not only God has been described as महतासत्यस्य: (true) but even His करणानि (creations) are stated as महानि सत्या : (true)

प्र घा न्वस्य महतो महानि सत्या सत्यस्य करणानि वोचम्।।
–Rig. 2.15.1

The same idea has been clarified in Rigveda's 4.17.6 :

सत्रा सोमा अभवन्नस्य विश्वे सत्रा मदासो बृहतो मदिष्ठाः।।

It is stated here that all objects created by विश्वे सोमाः (God) are सत्रा अभवन् : (true)

Even in Rigveda's 10.55.6., it is stated that all the objects are सत्यम् इत् ; (true) न मोघम् (not false or useless) :-

यच्चिकेत सत्यमित् तन्न मोघं वसु स्पार्हमुत जेतोत दाता।।

In Yajurveda's 40.8 also, it is clearly stated that God created this universe for the benefit of the mankind with truthfulness or reality :

कविर्मनीषी परिभूः स्वयम्भूर्याथातथ्यतोऽर्थान् व्यदधाच्छाश्वतीभ्यः समाभ्यः।

"This universe is not only true but it is different from Him."

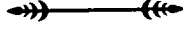
This idea occurs at several places in the vedas. For instance, it is stated in the following mantra from the Rigveda (1.4.14) that God is only One (एकः) and He has created this world (विश्वम्) separately from Him (अन्यत्) But because He is Omnipresent (मानुषक्), all this creation is permeated by Him. There is no place where He is not present :-

न यस्य द्यावापृथिवी अनुव्यचो न सिन्धवो रजसो अन्तमानशुः।
नोत स्ववृष्टिं मदे अस्य युध्यत एको अन्यच्चकृषे विश्वमानुषक्।।

–Rig. 1.24.14

The existence of God, separate from His creation, has also been mentioned in the following mantra from Rigveda (1.151.1) (which is also repeated in Samveda) ;-

प्रासावीद् देवः सविता जगत् पृथक्।

(i.e. God created this Universe which is separate from Him.)

SEVENTH CHAPTER

VEDAS : IS THERE CHARM AND MAGIC IN THEM?

The authors of the Vedic Age following copiously their western masters have not only entertained wrong concepts about all the four Vedas, but their treatment of the Atharvaveda is worse as they see in some of its hymns dealing with medicinal herbs charm and magic.

The Atharvaveda, in reality, deals with medicine as evident from Gopath's येऽथर्वाणस्तद् भेषजं यद् भेषजं तदमृतं तद् ब्रह्म or Tandya Mahabrahman's भेषजं वै देवानामथर्वाणः (अथर्वणा ऋषिणा दृष्टा मन्त्राः) भैषज्यायैवारिष्ट्यै। References made in Atharvaveda to medicinal herbs, masmerism, hypnotism incantation are entirely scientific.

It is really a matter of great ragret that such wrong concepts should be entertained by these scholars about Atharvaveda which is also known as ब्रह्मवेदः :-

चत्वारो वा इमे वेदा ऋग्वेदो यजुर्वेदः सामवेदो ब्रह्मवेदः॥

(The use of this word "ब्रह्मवेदः" for Atharvaveda is justified by a number of hymns which, besides dealing with medicines also deal with the science of God and soul. There is no indication in it of any "charm" and "magic".)

Western scholars like Bloomfield and Whitney misconsrued different "manis" (which are actually medicinal herbs) for charms, amulets or sorceries. Even while translating mantras dealing with medicinal herbs, coronation and family harmony, they gave misinterpretation and misleading meanings to show that there is magic and charm in Atharvavedas.

Bloomfield in particular, gave such misleading captions as "*Charm against Jaundice*" to his translation of Atharvaveda's 5.22 in which the reference is made to the cure of Takman (fever) through medicinal herbs.

"Charm with the Apamarg, a plant against sorcery, demons and enemies " is the caption given by him to another mantra from the Atharvaveda in which there is mention of treatment of barreneness among women through the use of "*Apamarga*"

In Atharvaveda's hymn 4.8, there is a beautiful description of a coronation ceremony. But unfortunately, Bloomfield's caption for the hymn containing this mantra, is "*Charm pertaining to Royalty*".

The hymn 3.30 of the Atharvaveda refers to family harmony, unity and mutual obligations and duties of the members of a family. Quoted below are three mantras from this hymn with Bloomfield's own translation :

सहृदयं सांमनस्यमविद्वेषं कृणोमि वः।
अन्यो अन्यमभिहर्यत वत्सं जातमिवाघ्नया।।

(Unity of heart and unity of mind, freedom of hatred do I procure for you. Do ye take delight in one another as a cow in her new born calf.)

अनुव्रतः पितुः पुत्रो मात्रा भवतु संमनाः।
जाया पत्ये मधुमतीं वाचं वदतु शन्तिवाम्।।

(The son shall be devoted to his father, be of the same mind with his mother, the wife shall speak honied, sweet words to her husband.)

मा भ्राता भ्रातरं द्विक्षन्मा स्वसारमुत स्वसा।
सम्यञ्चः सव्रता भूत्वा वाचं वदत भद्रया।।

(The borther shall not hate the brother and the sister not the sister. Harmonious, devoted to the same purpose speak ye words in kindly spirit.)

It is very shocking to find that Bloomfield has given the heading of this hymn as "Charm To Secure Harmony" knowing fully well that these hymns only stresses the importance of friendliness, harmony, mutual love, co-operation and sweetness of temper. etc. among the family members.

Following Bloomfield, the authors of the Vedic Age commenting on this hymn write: "Of the same type but much more elevated in tone is the oft-quoted and justly celebrated charm for securing concord."

In the hymns 7-12 of Atharvaveda, there is a clear reference to सभा and समिति (which are the equivalents of the Lok Sabha and Rajya Sabha of the Modern Age.) Given below are the first two mantras of this hymn with Bloomfield's translation :

सभा च मा समितिश्चावतां प्रजापतेर्दुहितरौ संविदानें।
येना संगच्छा उपमा स शिक्षाच्चारु वदानि पितरः संगतेषु।।

विद्म ते सभे नाम नरिष्टा नाम वा असि।
ये ते के च सभासदस्ते मे सन्तु सवाचसः।।

(May assembly and meeting, the two daughters of Prajapati, concurrently aid me! May he with whom I meet, co-operate with me! May I obey Father, speak agreeably to those assembled. We know thy name, O assembly, Mirth verily is thy name; may all those that sit assembled in thee, utter speech in harmony with me."

AUTHOR'S COMMENTS :-

Here the word "नरिष्टा" should mean benevolent to the people (नृ + इष्टा) or that which does not allow people to suffer) With this exception, it may be said the translation is not bad. What is disgusting is the title given to it by this western scholar : "Charm to procure influence in the assembly."

The authors of the Vedic Age not only incorporated the blunders

committed by such western scholar in this respect but went a step further and expressed ideas which are thoroughly absurd and misleading.

For instance, under the head "Medicinal Charms", they write :

"Quite a number of medicinal charms are included in the Atharvaveda. The chief malady that was sought to be treated magically is the Takman. From the symptoms described it is almost certain that it was nothing but malarial fever. The plant kusha is maintained as potent in fighting Takman, but whether as medicine or as amulet is not quite clear."

This is indeed very misleading statement. Not only for fever alone but also for several other diseases like impotence, barrenness, leprosy, T.B. urinary troubles etc., the Vedas have suggested treatment through administration of such medicinal herbs as *Apamarga*, *Kushtaa Preshni*, *Parni*, *Soma*, *Darbh*.

Even for fever, the cure suggested in the hymns 5-4 and 19-39 of the Atharva Veda, is through oral administration of *"kustha"* and not its use in the form of amulets. One fails to understand how the authors of the Vedic Age misunderstood this point. A few mantras from these hymns, with their English translation by Bloomfield himself, will show how misleading is their interpretation :

यो गिरिष्वजायथा वीरुधां बलवत्तमः।
कुष्ठेहि तक्मनाशन तक्मानं नाशयन्नितः।।

–Ath. 5.4.1

(Thou that art born upon the mountains; as the most potent of plants, come hither, O *kushtha*, destroyer of the Takman to drive out from here, the Takman (fever).

It is clear here that *Kushtha* has been described as **वीरुधां बलवत्तमः** which is translated by Bloomfield as *"the most potent of plants"*.

शीर्षामयमुपहत्यामक्ष्योस्तन्वो ३ रपः।
कुष्ठस्तत् सर्वं निष्करद् दैवं समह वृष्ण्यम्॥

(Pain in the head, affliction in the eyes and ailment of the body, all that shall the Kushtha heal a divinely powerful medicine.)

The expression "powerful remedy" was enough to remove the doubt whether Kushtha was a medicinal herb or an amulet. But the authors of the "Vedic Age" deliberalety entertained the doubt to confuse the readers.

In the hymn 19.39, the adjective **विश्वभेषज** has been used for this herb at least five times. This word has been rightly translated by Bloomfield as "Universal remedy". In mantra 4 of this hymn, this herb has been described as **उत्तमो अस्योषधीनाम्** :-

उत्तमो ऽस्योषधीनामनड्वान् जगतामिव।
व्याघ्रः श्वपदामिव नाद्यायं पुरुषो रिषत्
यस्मै परिब्रवीमि त्वा सायं प्रातरथो दिवा॥

"Thou art the most superior to the plants as a steer among the cattle, as the tiger among the beasts of prey. Verily no harm shall suffer this person here for whom I bespeak these morn and eve, aye the entire day."

It is thus clear from the above that instead of any sorcery or amulet, the reference is only to treatment of fever by administration of medicinal herb called 'Kushtha'.

In this connection we want to draw the attention of our readers to a very ridiculous comment by the authors of the Vedic Age :

"It is interesting to note that in one hymn (5.22) Takman has been asked to seize the Shudra and the Dasi or to go away to Mujavats or to the Valhikas further beyond and the last verse, the author says quite maliciously that he is sending Takman to the Gandharis, Angas and Magadhas like one sending a treasure to a person."

The mantras which form the basis of the above comment are as follows :

तक्मन् व्याल वि गद, व्यङ्ग भूरि यावय।
दासीं तिष्टक्वरीमिच्छतां वज्रेण समर्पय॥

तक्मन् मूजवतो गच्छ, वह्लिकान् वा परस्तराम्।
शूद्रामिच्छ प्रफर्व्यं, तां तक्मन्वीव धूनुहि॥

गन्धारिभ्यो मूजवद्भ्योऽङ्गेभ्यो मगधेभ्यः।
प्रैष्यन् जनमिव शेवधिं, तक्मानं परि दद्मसि॥

It is obvious that the whole confusion in these mantras has arisen from the misunderstanding of the words **दासी, शुद्रा, गन्धारी, "मूजवान्", "अङ्ग", "मग्ध"** in the above mantras.

The word "**दासी**" used in one of the above mantras, is in fact a herb called "**काकजंघा**".

दासी and **काकजंघा** are synonymous as evident from the following from **राजनिघुण्टु**.

काकजंघा ध्वाङ्क्षजंघा, काकपादा तु लोमशा।
पारावतपदी दासी, नदीकान्ता प्रचीवला।
काकजंघा च तिक्तोष्णा रक्तपित्तज्वरापहा॥

A lot of misunderstanding has been created by the authors of the "Vedic Age" by taking into account only the prevalent meaning of the words like dasa and shudra and ignoring their real meaning suitable in the context.

Just as the word *dasi*, so also the word *shudra* have been used in the above hymn for a medicinal herb-in this case for *priyagulata*

प्रियंगुलता which is supposed to be good for curing fever.

In Vaidyak Sastra Sindhu (**वैद्यकशास्त्रसिंघु**) the word **शूद्राता** has been used for **प्रियंगुलता** as, for instance, in "**शूद्राता प्रियंगुलतायाम्**".

About its power to cure fever, it is stated in *Bhav Prakash Nighantu* :

प्रियंगुः शीतला तिक्ता, तुवरानिलपित्तहा।
रक्तातिसारदौर्गन्ध्य स्वेददाहज्वरापहा॥

After knowing the real meaning of the words *dasi* and *sudra* in this context, the meaning of the above quoted mantras will be as follows :

(O, disease, pervading the body like poisonous serpent and making the body lethargic, go away by the use of blossoming Dasi herb.)

The sum and substance of this mantra is that the herb *dasi* also known as *kakjanga* wards off fever.

(O fever, which growest in the grassy and shady regions, go away by the use of sudra also known as priyangoo)

A repeated reference to different mantras in the Atharvaveda such as **आंजन मणि** (4.9), **शंखमणि** (4.9), **वरण मणि** (10.3), **जङ्गिड मणि** (2.4), **पर्णमणि** (3.5), **शतवार मणि** (19.36), etc. have led some scholars to think that there is charm or magic in the vedas. They misinterpret the word **मणि** as a *pearl* only and feel that use of different pearls has been suggested in the AtharvaVeda for curing different diseases.

But the principal meaning of this word, as supported by Aurvedic books, is a herb (destroyer of diseases). The word with three or four roots, has also other meanings.

According to the aphorism **सर्वधातुभ्य इन्** in the **उपाधि कोष** (4.118), the word **मणि** takes its existence from the root **मणिशब्दे**

with इन् प्रत्यय. Thus the word मणि means a good orator or a leader :-
मणति शब्दयतीति मणिः वाग्मी नेता।

Other roots of मणि are मनु ज्ञाने, (दिवादिः) मन स्तम्भे, मनु अवबोधने (तनादि) which respectively mean a man of knowledge, one who deserts the enemies or the diseases, or one who imparts knowledge to others.

For instance, in the following mantra, it is said that through the help of *Sraktya* mani, an intelligent person, like a Risi, gains victory over all armies and destroys all enemies :

स्राक्त्येन मणिना ऋषिणेव मनीषिणा।
अजैषं सर्वाः पृतना विमृधो हन्ति रक्षसः॥

The use of the word sraktya mani for an intelligent person also occurs in another mantra in the Atharva Veda :

स्रक्त्योऽसि प्रतिसरोऽसि प्रत्यभिचरणोऽसि।

(You are full of action, you are able to fight back your enemies, you can attack your rival)

When this meaning does not fit in the context, it should be taken to mean some herb or the medicine.

We shall briefly discuss the word मणि used in the context of medicines.

आंजनमणि, for instance, stands for a tablet made of antimony which removes many diseases.

It is clearly stated in the following mantra of the Atharvaveda (4.95) that आंजनमणि gives strength to a patient and is the medicine for हरितरोग (kind of a fever) The use of the word भेषजम् indicates that this subject has connection with the science of medicine and not magic.

SHANKH MANI :

About **शंखमणि** it is stated in the Atharvaveda :

शङ्खो नो विश्वभेषजः कृशनः पात्वंहसः॥

(This conch shell, with a pearl, helps one recover from many diseases. May it help overcome the misery resulting from a sin or a disease.)

The word **अंहः** is generally used for sin but it also means disease as evident from the following *etymology* or derivation of this word as given in the Unadikosa.

अमन्ति प्राप्नुवन्ति दुःखं येन तत् अंहः॥

JANGIDMANI :

Jangidmani has been used in the Atharvaveda mainly for *Soma.* Commenting on Atharvaveda's 1.9.34 Sayanacharya writes :

In Atharva Veda Brihat *Sarvanukra Mani* there is a reference to the herb in the following words :

दीर्घायुत्वाय इति चान्द्रमसम् उत जङ्गिडदेवताकम्।

It has also been described as a medicine or a herb elsewhere in the same book :

उग्र इत् ते वनस्पत इन्द्र ओज्मानमा दधौ।
अमीवाः सर्वाश्चातयम् जहि रक्षांस्योषधे॥

As the words चन्द्र and सोम are synonymous, all the names denoting *chandra* also stand for *Soma.*

चन्द्रमाः सोमलता भेदे (वैद्यकशब्दसिन्धुः)

This is confirmed by such quotations as the following from सुश्रुत चिकित्सा स्थान :-

अंशुमान् मुंजवांश्चैव, चन्द्रमा रजतप्रभः।
एते सोमाः समाख्याताः, वेदोक्तैर्नामभिः शुभैः॥

Thus we see that *Jangadmani* is the same medicinal herb as *Soma* about whose benefits it is stated in the 19th chapter of the same book :

आशरीकं विशरीकं बलासं पृष्ट्यामयम्।
तक्मानं विश्वशारदमरसां जङ्गिडस्करत्॥

The use of words like ओषधि भेषज and विश्व भेषज for this herb also gives indication of its great usefulness in curing many incurable diseases.

PARNAMANI ------ SOMA

There is a reference to पर्णमणि in Atharvaveda's 3.5. According to Satpath (6.5.1.1), *Parna* is another name for "सोम" (सोमो वै पर्णः) The relation between सोम and पर्ण has been made clear in the following mantra from the same hymn :

सोमस्य पर्णः सह उग्रमागन्निन्द्रेण दत्तो वरुणेनशिष्टः।
तं प्रियासं बहुरोचमानो दीर्घायुत्वाय शतशारदाय॥

Jangdmani consists of tablets or globules of *soma* and *Parnamani* of only (soma) leave.

According to the first mantra of the same hymn, there is also reference to पयः (water) and रस (juice). Thus the Parnamani taken in the form of leaves, lengthens the life of a person and removes all diseases.

In eighth mantra of this hymn, the Parnamani is also called तनूपान (protector of the body and increaser of semen) :

पर्णोऽसि तनूपानः सयोनिर्वीरो वीरेण मया।
संवत्सरस्य तेजसा तेन बध्नामि त्वा मणे॥

According to एष वै संवत्सरो य एष तपति। (Satpath), संवत्सरः means 'sun' and, therefore, it has been suggested here by implication that 'Parnamani' should be taken to secure the splendour of the sun or its heat.

It is mentioned in the following mantra from the Atharva Veda (3.5.2) that regular use of Parnamani increases physical strength and makes a man very influential and wealthy :-

मयि क्षत्रं पर्णमणे मयि धारयाद् रयिम्।
अहं राष्ट्रस्याभीवर्गे निजो भूयासमुत्तमः॥

In Susrat Chikitsa Shastra, it is said that one who regularly takes *Parnamani*, increases his life and poison, burns and wounds do not cut short his life :

ओषधीनां पतिं सोमम्, उपयुज्य विचक्षणः।
दशवर्षसहस्राणि, नवां धारयते तनुम्॥
नाग्निर्न तोयं न विषं, न शस्त्रं नास्त्रमेव च।
साङ्गोपाङ्गांश्च निखिलान्, वेदान् विन्दति तत्त्वतः॥

SATAVAR MANI (RISHBHAK HERB)

In Atharva Veda (19.36.17), there is a reference to शतवार मणि which is described as useful for killing all germs and giving splendor to the life :

शतवारो अनीनशद् यक्ष्मान् रक्षांसि तेजसा।
आरोहन् वर्चसा सह मणिर्दुर्णामचातनः॥

In the second mantra of the same hymn, it is said that it removes all small and big diseases :

ये यक्ष्मासो अर्भका महान्तो ये च शब्दिनः।
सर्वान् दुर्णामहा मणिः शतवारो अनीनशत्॥

In the fifth mantra of this hymn, Rishabh ऋषभ has been given as a synonym for Satvar शतवार, a name which is mentioned in the books on Ayurveda also :-

हिरण्यशृङ्ग ऋषभः शतवारो अयं मणिः।
दुर्णाम्नः सर्वास्तृडढ्वाऽव रक्षांस्यक्रमीत्॥

(Here for शतवार the word ऋषभ has been used which is called mani मणि because it is derived from the root मनुस्तम्भे (i.e., which prevents diseases.) For "ऋषभ" the adjective हिरण्यशृंङ्ग has also been used which means "bearing bright fore part."

In the 2nd mantra of the hymn the word शृङ्गा has been used in the same sense शृङ्गाभ्यां रक्षोनुदते. Raj Nighantu also one of the synonyms given for ऋषभ is शृंगी.

ऋषभो गोपतिर्धीरो विषाणी दुर्धरो वृषः।
ककुद्मान् पुंगवो वोढा, शृङ्गी धुयुश्च भूपतिः॥

In this very hymn, it is mentioned that rishabh or satvar mani cures such diseases as T.B. and also others connected with pregnancy. It is also good for giving strength to the reproductive organs.

In some hymns the words रक्षांसि राक्षसो, गन्धर्व, अप्सरा do not stand for any ghost, "witch" etc. as generally misunderstood. They only denote different kinds of germs.

For instance, in the *Kaushitak Brahmana*, it is clearly written about रक्षांसि :-

असृग्भाजानि ह वै रक्षांसि।

(The germs which sip blood of a person are called रक्षांसि)

According to *satpatha* (10.5.3.20) अप्सराः are those which live in rose plants etc :

गन्ध इत्यप्सरस उपासते।

These almost invisible germs living in rose plants get into human body through the nose and cause many mental deseases.

Says Satpath :

रूपमिति गन्धर्वा उपासते।

(The insects, which fall for beautiful objects, and consume them, are called गन्धर्वा :

In the following mantra from Atharvavads, the word पिशाच has also been used for a deadly germ which eats away the flesh of a patient and causes wounds in his body :

यदस्य हृतं विहृतं यत्पराभृतम् आत्मनो जग्धं यतमत् पिशाचैः।
तदग्ने विद्वान् पुनराभर त्वं शरीरे मांसमसुरेरयामः॥

This usage of पिशाच for a deadly germ eating away the flesh of a person has also been supported by the derivation of the word given in शब्द कल्पदुम :

पिशितं मांसम् आचामतीति पिशाचः।

Similar derivation of the word has also been given in *vachaspatya brihadmidhana* (वाचस्पत्य बृहदमिधान) :

पिशितं मांसम् आचामतीति पिशाचः।

Thus it can be said that राक्षस, गन्धर्व, अप्सरा etc are different varieties of germs which can be killed through the persistent use of शतवार or ऋषभक मणि. They have no connection with the magic or charm.

VARAN MANI (वरण मणि)

There is a description of वरणमणि in the Atharva veda's hymn (10.3) In third mantra of this hymn the adjective used for varan mani वरणमणि is visvabhaj विश्वभेषजः which means a medicine which removes all diseases :-

अयं मणिर्वरणो विश्वभेषजः।

In another mantra of the same hymn, it is described as वनस्पति, a herb which is useful for many diseases :

ततो नो वारयिष्येऽयं देवो वनस्पतिः।

The word वनस्पति has also been used for वरणमणि in the mantra of this hymn :

वरणो वारयाता अयं देवो वनस्पतिः।
यक्ष्मो यो अस्मिन्नाविष्टस्तमु देवा अधारयन्॥

In the 11th mantra of the same hymn, there is an instruction to wear this herb in the form of an armour in combination with mica. It is believed that its touch with the human body is good for all cardiac diseases :-

अयं मे वरण उरसि राजा देवो वनस्पतिः।
स मे शत्रून् वि बाधताम् इन्द्रो दस्यूनिवासुरान्॥

In the Ayurvedic books, this herb has been named as वरुण as evident from the *Bhav Prakas Nighantu* (भावप्रकाश निघण्टु) :

वरुणो वरणः सेतुः, तिक्तशाकः कुमारकः॥

In *Nighantu Ratna* (निघण्टु रत्न) the herb, is considered effective in many diseases related to impurification of blood, urinary troubles.

It is believed that the use of this herb in the form of pills or its application on clothes is very useful.

KRITYA AND ABHICHAR

The misunderstanding about the role of sorceries and incantation, as propounded in the Vedas, is also responsible for the belief entertained by some scholars that there is magic and charm in the Vedas. The truth is that both these things have use in warfare and armament and have nothing to do with magic. Their use is suggested mainly for defensive rather than offensive purposes.

Kritya is of two kinds. First अंगिरसः – which consists of explosive substances used to shatter the buildings and the second

is आसुरी which is made up of poisonous substances which are put in fire to destroy enemies :

याः कृत्या आङ्गिरसीर्याः कृत्या आसुरीर्याः।
कृत्याः स्वयं कृता या उ चान्येभिराभृताः॥

According to Atharvaveda, the priests are asked to help the people to ward off the ill effects of *Kritya* :

ते मे देवाः पुरोहिताः प्रतीचीः कृत्याः प्रतिसरैरजन्तु॥
–Ath. 19.34.4

(May the priests do something to ward off the ill effects of violence by the enemies.)

At another place in Atharva Veda (21.18.5), a priest asserts :

अनयाहमोषध्या सर्वाः कृत्या अदूदुषम्।
यां क्षेत्रो चक्रुर्यां गोषु यां वा ते पुरुषेषु॥
–Ath. 4.18.5

(I ward off the evil effects of *Kritya* against cows or men.)

It is evident that it is on the basis of the Vedas that *Kautalya Sastra* laid down that the priests should impart full knowledge of *Kritya* and *Abhichar* to kings and their kinsmen :

पुरोहितपुरुषाः कृत्याभिचारं ब्रूयुः।

Use of many *Manis* and herbs has been suggested in this connection. For instance in Atharva Veda (19.14.4) जङ्गिडमणि, सोम are stated as effective against *Kritya* :

कृत्यादूषण एवायमथो अरातिदूषणः।
अथो सहस्वान् जङ्गिड प्र ण आयूंषि तारिषत्॥
कृत्यादूषिरयं मणिरथो अरातिदूषिः।
अथो सहस्वान् जङ्गिड प्र ण आयूंषि तारिषत्॥

This herb destroys the ill effects of *kritya* कृत्या and is useful

in prolonging the life span of a person.

At another place in Atharva Veda (8.7.10), herbs used against poinsonous substances, are also stated to be effective against sorceries (कृत्या) :-

उन्मुञ्चन्तीर्विवरुणा उग्रा या विषदूषणीः।
अथो बलासनाशनीः कृत्या दूषणीश्च यास्ता इहा यन्त्वोषधीः॥

It is made abundantly clear in Atharva Veda that if used against innocent persons, it brings about disasterous consequences and therefore, should never be used against them :

अनागोहत्या वै भीमा कृत्ये मा नो गामश्वं पुरुषं वधीः।
यत्र यत्रासि निहिता ततस्त्वोत्थापयामसि पर्णाल्लघीयसी भव॥

–Ath. 10.1.29

उन्मोचन (vomiting or purging) or प्रमोचन (countering the effects of poison by the intense use of ghee, honey etc is stated in the following mantra :

यत् त्वाभिचेरुः पुरुषः स्वो यदरणो जनः।
उन्मोचनप्रमोचने उभे वाचा वदामि ते॥

In सुश्रुतकल्पडुम (Shusrut Kalpadum) (Chapter one Sloka 75-76) also the same remedy has been given to avert the ill effects of अभिचार :

महासुगन्धमगदं यं प्रवक्ष्यामि तं भिषक्।
पानालेपननस्येषु, विदधीताञ्जनेषु च।
विरेचनानि तीक्ष्णानि, कुर्यात्प्रच्छर्दनानि च॥

There are many mantras in the Atharva Veda in which lie the seeds of modern therapy (including mesmerism) which is used to help patients in eliminating many mental and physical diseases. In the following mantra from Atharva Veda, a physician tells his patients about the healing power of his hand and suggests to him that his

touch will cure him of the ailments :-

अयं मे हस्तो भगवान् अयं मे भगवत्तरः।
अयं मे विश्वभेषजोऽयं शिवाभिमर्शनः।।
हस्ताभ्यां दशशाखभ्यां जिह्वा वाचः पुरोगवी।
अनामयित्नुभ्यां हस्ताभ्यां ताभ्यां त्वाभि मृशामसि।।

–Ath. 4.13.6.7

For curing mental diseases, the doctor first of all, tries to capture the heart of the patient by repetition of the following mantras from Atharva Veda :

यद् वो मनः परागतं यद् बद्धमिह वेव वा।
तद् व आवर्तयामसि मयि वो रमतां मनः।।
अहं गृभ्णामि मनसा मनांसि मम चित्तमनु चित्तेभिरेत।
मम वशेषु हृदयानि वः कृणोमि मम यातमनुवर्त्मान एत।।

–Ath. 4.13.6.7

After gaining full control over the heart of the patient, the doctor suggests to him with full confidence that he would fully cure him of mental diseases like **insanity**, **perplexity** or **confusion** of mind :

अग्निष्टे निशमयतु यदि ते मन उद्युतम्।
कृणोमि विद्वान् भेषजं यथानुन्मदितोऽससि।।

–Ath. 6.11.3

To free a person from fever, etc., the doctor also suggests to the patients.:

माबिभेर्न मरिष्यसि जरदष्टिं कृणोमि त्वा।
निरवोचमहं यक्ष्मम् अंगेभ्यो अङ्गज्वरं तव।।
अङ्गभेदो अङ्गज्वरो यश्च ते हृदयामयः।
यक्ष्मः श्येन इव प्रापप्तद् वाचा साढः परस्तराम्।।

–Ath. 5.3.8-9

There are also mantras in the Vedas which are repeated with will and determination to remove sin, achieve success, overcome diseases, and to increase power.

For removing thought of sin :-

परोऽपेहि मनस्पाप किमशस्तानि शंससि।

–Ath. 6.45.1

For achieving success :-

कृतं मे दक्षिणे हस्ते, जयो मे सव्य आहितः।

–Ath. 7.58.8

For overcoming diseases :

अपेहि मनसस्पेऽपक्राम परश्च।

–Ath. 20.96.24

For increasing power :

हस्तिवर्चसं प्रथतां बृहद् यशो अदित्या यत् तन्वः संबभूव।

–Ath. 3.22.1

It would however, be stupid to 'suggest' that any of the mantras relating to *Kritya* and *Abhichar* have anything to do with charm or magic.

There is no charm or magic in such mantras.

EIGHT[th] CHAPTER

OF "ARYA" AND 'ANARYA'

Western scholars have repeatedly said in their works that Aryas came from outside (most probably from Middle Asia) and committed a lot of atrocities on aborigins (Dravidians) who were called by Aryas as *"Das"* or *"Dasus"* or *Anaryas*.

Their view also finds its echo in the 'Vedic Age' in which it is stated : "The Aryan invaders or immigrants found in India two groups of people, one whom they named the *'Dasas'* or *'Dasyus'*, and the other, *'Nishadas'*."

Who are Aryans? Do Aryans form any race? First of all we will try to find out the real meaning of the word *Arya*. This word has been defined thus in Rigveda's 10.65.11 :

आर्याव्रता विसृजन्तो अधिक्षमि।

(Aryans are those, who practice on this earth, the vows of truth, non-violence, purity etc.) The word **आर्य** comes from the root **ऋ** which means **गति प्रापणयो**. According to this root, Aryas are those who have acquired knowledge, who are ever marching towards the path of progress and properity and who are actively engaged in God-realisation.

In such Sanskrit dictionaries as **"शब्द कल्पद्रुम" वाचस्पत्यबृहदमिधान** the word **आर्य** has been defined as follows :

आर्यः–पूज्यः, श्रेष्ठः, धार्मिकः, धर्मशीलः, मान्यः, उदारचरितः, शान्तचित्तः, न्याय-पथावलम्बी, सततं कर्तव्यकर्मानुष्ठाता, यथोक्तम्–

कर्तव्यमाचरन् कार्यम्, अकर्तव्यमनाचरन्।
तिष्ठति प्रकृताचारे, स तु आर्य इति स्मृतः॥

(i.e. Arya means one who is respectable, revered, religious minded, a generous person, who is above the considerations of caste, creed and colour, who is self-poised and quiet because of implicit faith in God, who always follows the righteous path and never swerves from what is just and right, who is conscientious in performance of his duty and who avoids all that is sinful and unethical or immoral.)

Mahabharat has thus defined the "Arya":

न वैरमुद्दीपयति प्रशान्तं, न दर्पमारोहति नास्तमेति।
न दुर्गतोऽस्मीति करोत्यकार्यं, तमार्यशीलं परमाहुरार्याः॥
न स्वे सुखे वै कुरुते प्रहर्षं, नान्यस्य दुःखे भवति प्रहृष्टः।
दत्त्वा न पश्चात् कुरुतेऽनुतापं, प कथ्यते सत्पुरुषार्यशीलः॥

(He is Arya who does not inflame the hatred or jealousy once subsided, who is neither egoistic nor depressed, who does not commit sin even in misery, who does not show too much happiness even in prosperity or gets out of control; who never takes delight in others' troubles and who never regrets after giving anything in charity.)

It is clear that anybody who embodies these qualities is, आर्य irrespective of what family, society or country he belongs to or whether his colour is black, white or wheatish.

According to Maharshi Vyas, an Arya manifests eight qualities which are :

ज्ञानी तुष्टश्च दान्तश्च, सत्यवादी जितेन्द्रियः।
दाता दयालुर्नम्रश्च स्यादार्यो ह्यष्टभिर्गुणैः॥

(That man is Arya who is a man of knowledge, ever-contented, self-controlled, truthful, disciplined, charitable, kind hearted and polite.)

In *Nirukta* Maharshi Yashka has defined the word आर्य as ईश्वरपुत्र (the son of God). The word आर्य means स्वामी (Master) परमेश्वर (God).

(अर्य, स्वामी वैश्ययोः) Thus, one who is the real son of God and obeys His commands, is आर्य. In Vedas, Upanishadas, Ramayana, Mahabharat and Gita, the word आर्य is used for a gentleman and dasyu दस्यु for the wicked.

In Balmiki Ramayana, Narada uses the word *Arya* for Rama :

आर्यः सर्वसमश्चायं, सोमवत् प्रियदर्शनः।

(Rama was religious minded, a man of pure living, looking at everybdoy with equal eyes and lovable like moon.)

Keeping all this in view Sri Aurbindo said :

"The word Arya expresses a particular ethical and social order of well-governed life, candour, courtesy, nobility, straight dealing, courage, gentleness, purity, humanity, compassion, protection of the weak, liberality, observance of social duties, eagerness for knowledge, respect for the wise and the learned and the social accomplishments.

"There is no word in human speech that has a nobler history. The Arya is he who strives and overcomes all outside him and within him that stands opposed to human advance. Self-conquest is the first law of his nature. He overcomes mind and its habits and he does not live in a shell of ignorance, inherited prejudices, customary ideas, pleasant opinion, but knows how to seek and choose, to be large and flexible in intelligence even as he is firm and strong in his will, for in everything, he seeks truth and freedom.

"The Arya is a worker and a warrior. Always he fights for the coming of the kingdom of God within himself and the world."

WHO IS DASYU

The word dasyu दस्यु has its root as दसु उपक्षये. Giving its deravative meaning Yaskaracharya writes in Nirukta (7.23) :

दस्यु दस्यतेः, क्षयार्थात् उपदस्यन्त्यस्मिन् रसाः, उपदासयति कर्माणि।

(He is Dasyu who has very few virtues and who causes obstruction to good actions like the performance of the Yajnas)

In the Vedas, Dasyu has been described as follows :

अकर्मा दस्युरभि नो अमन्तुरन्यव्रतो अमानुषः।
त्वं तस्यामित्रहन् वधर्दासस्य दम्भय॥

(Dasyu is one who is cruel, hard,selfish, and who entertains thoughts of falsehood, violence, theft, deception etc.)

In Rigveda 10.65.11 Dasyu has been stated as one who has no faith in the existence of God; but is dacoit, a thief, on betrayer of confidence, foolish, licentious, aggressor, obstructor of good deeds, selfish etc :

विजानीह्यार्यान् ये च दस्यवो बर्हिष्मते रन्धया शासदव्रतान्।
शाकी भव यजमानस्य चोदिता विश्वेत्ता ते सधमादेषु चाकन॥

There is a great emphasis in the Vedas on the elimination of such Dasyus as they are a great threat to the society.

In Rigveda 1.117.3 the adjective used for Dasyus is आशिवस्व (who creates trouble and causes misery). In Rigveda 4.16.9) दस्यु has been described as मायावान् अब्रह्मा दस्युः (who indulges in deception and self-deception) who has no faith in the teachings of the Vedas and who is narrow-minded.

It is clearly stated in the Vedas that the difference between the Aryas and Dasyus is mainly because of their respective actions. No discrimination is, otherwise, made on the ground of caste or creed etc.

There is also instruction for इन्द्र (or a king) to purify the Dasyu and uplift him forgiving his past sins.

In the followqing mantra from Rigveda (6.22.10) for instance, it is clearly stated :

आ संयतमिन्द्र णः स्वस्ति शत्रुतूर्याय बृहतीममृध्राम्।
यया दासान्यार्याणि वृत्रा करो वज्रिन्त्सुतुका नाहुषाणि॥

(O. Indra, you have the power to uplift the Dasyus engaged in obstructing the religious acts and make them Arya i.e. noble, religious minded, dutiful and men of noble character.)

In the Vedas the idea of uplifting of the impure and converting all the people of the world into Aryas occurs repeatedly at several places, Here are three mantras embodying this idea :-

उत देवा अवहितं देवा उन्नयथा पुनः।
उतागश्चक्रुषं देवा देवा जीवयथा पुनः॥

Rig. 10.137.1

इन्द्रं वर्धन्तो अप्तुरः कृण्वन्तो विश्वमार्यम्।
अपघ्नन्तो अराव्णः॥

–Rig. 9.63.5

अप त्यं वृजिनं रिपुं स्तेनमग्ने दुराध्यम्।
दविष्ठमस्य सत्पते कृधी सुगम्॥

–Sam. 105

(In the first mantra righteous truthful scholars have been asked to uplift (उन्नयथ) those who are fallen (अवहितम्) and to inject new life (पुनः जीवयथ) in those who have committed sins or crimes (आगः चक्रुषम्) In the second mantra, God ordains the righteous to convert the whole universe into Arya by increasing their own will power and acquiring knowledge and wealth, by being active and freeing themselves from all selfishness and narrowness. कृण्वन्तोविश्वमार्यम् is the motto of all the Aryas.

In accordance with this motto, it is the duty of all Aryas to make every effort to turn Dasyus into Aryas.

In the third mantra, a devotee prays to God, "O the preserver of noble persons, either you keep away from us those who are **वृजिनम्** (sinners), **स्तेनम्** (thieves) or let them also tread the righteous path."

From these instructions and prayers, it is clear that Aryas tried to bring even Dasyus into their fold, but if they found them to be too wicked and harmful for the society as a whole, they considered it to be their duty to *eliminate them*. While defining *Arya* or *Dasyus* Vedas never took into consideration the lineage of a person as is clear from the following mantra :-

त्वं तां इन्द्रोभ्यां अमित्रान् दासा वृत्रायाया च शूर।
वधीर्वनेव सुधितेभिरत्कैरा पृत्सु दर्षि नृणां नृतम॥

(O, the noble among the people, Indra, you destroy both the types of enemies- first, who by nature, put obstruction to performance of good deeds or those who, though born in good families, deviate from the righteous path and start indulging in low actions.

It has been rightly observed in Mahabharata that *Dayus* belong to all *Varnas* and *Ashramas*:-

दृश्यन्ते मानवे लोके, सर्ववर्णेषु दस्यवः।
लिङ्गान्तरे वर्तमान आश्रमेषु चतुर्ष्वपि॥

It is thus clear that to regard *Dasyus*, *Dasas* and *Panins* to be of different race from Aryas and to believe that they were the original inhabitants of India, is absolutely without foundation. There is also no truth in the contention that Vedas express any feeling of animosity towards them.

If at some places such words as **असिक्नीत्वचम्** have been used for them, they are not meant to be taken literally. If we take them in their proper context, they would de found to have a figurative meaning.

Even when the word "black" has been used for *Dasyus* the

reference is to those who are पाणि (पणाव्यवहारे) selfish, अक्रतून् (who have no faith) and अयज्यून् (who do not perform Yajna (Rigvedas 7.6.3).

Zardushta says in **Ustavaiti** :-

"That I will ask thee, tell me it right, thou living God, who is religious and who the impious, after who I wish to inquire, who of the two has the black spirit and who the bright one? Is it not right to consider the impious man who attacks me and thee, to be a black one."

Now in the above quotation, the wicked persons have been firstly described as 'black spirit' and later indentified as black. Such figurative use of the word "black" "convinces us that it does not always denote colour of one's skin rather his character.

The difference between the 'Aryas' and the 'Dasyus' was based on their qualities, actions and temperament and not on "racial differences". Even Dasyus could become Aryas by reforming themselves.

Such admission has also been made atleast once in ""Vedic Age" itself :

"Atleast one Dasa Chief, however, named Balbuth had adopted Aryan culture and even patronised Brahmin singers and risis."

We do not agree with the historical aspect of this episode. We have given this quotation only to drive home the point that Aryans had not come from outside.

In this context the authors of the Vedic Age comment :

"It is significant that as a rule, Indra himself has been made to combat the Dasa priest on his own initiative and not in the course of rendering merely routine assistance to Aryan chiefs. For it shows that even in the hey day of Rigvedic culture, there was no longer a

living memory of the first encounter with the aboriginal races."

The truth of the matter is that there were no such racial wars between India and dasyus or dasas. Aryans had not come from outside. They were the inhabitants of this country.

Says Swami Dayanand in his book "The Light of Truth."

"No name had been given to this country (India) before and no one lived in it till the Aryas came to it from Tibet soon after the creation."

Dealing with the belief that *Aryas* had come from Iran and the *Rakshas* lived in jungles before and that Aryas used to consider themselves as *Devatas* and there were battles between *Aryas* and *Asuras* (known as "Devasur Sangram), he further asserts :

"This is absolutely incorrect because *Aryas* and *Asuras* have been depicted in the Rigveda as :-

विजानीह्यार्यान् ये च दस्यवो बर्हिष्मते रन्धया शासदव्रतान्।

–Rig. 1.51.8

(i.e. Aryas are those who are religious minded, learned and noble while *Asuras* or *Dasas* are those who are wicked, irreligious and ignorant.)

P.T. Srinivas, a well-known South Indian scholar, has also maintained in his book *"Dravidian Studies"* that the "Difference between the '*Aryas*' and '*Dasyus*' is not racial out based on their respective qualities, actions and temperament."

He writes :-

"The Aryas and Dasyus or Dasas are referred to not as indicating different races..........The words refer not to race but to cult.........The Dasyus are without rites, fireless, non-sacrificers, without prayers, without rites, haters of prayers. Thus the difference

between Aryas and Dasyus was not one of race, but of cult."

V.R. Ramachandra Dikshitar, another South Indian scholar, says :

"The fact is that the Dasyus were not non-Aryans. The theory that the Dasyus – Dravidians inhabited the Panjab and the Ganges valley at the time of the so-called Aryan invasion of India, and overcome by the latter, they fled to South India and adopted it as their home can not stand. To say that all India was a wild country once, and that it was civilised by the invading Dravidians first and by the invading Aryans next, can not carry conviction home............

"In the same way we have to took upon the theory of the Dravidian race. If the Aryan race theory is a myth, the theory of the Dravidian race is a greater myth. The word Dravida is the name for the speakers of a group of South Indian languages, *Tamil, Malayalam, Kanarese* and *Telugu*."

Muir is among the Western Scholars who have written quite a lot on "Aryas" "Dasyus" or Dravidians.

In Original Sanskrit Texts (Vol. II p. 387) Muir writes :

"I have gone over the names of *Dasyus* or *Asuras* mentioned in the Rigveda with the view of discovering whether any of them could be regarded as of non-Aryan or indigenous origin, but I have not observed anything that may appear to be of this character."

German scholar Max Muller writes about Dasyus :-

"Dasyu simply means enemy; for instance, Indra is praised because he destroyed the 'Dasyu' and protected the Aryan colour."

At another place writing about **मातुधान** and **राक्षस** he writes :-

"They (the epithets) are too general to allow us the inference of any etymological conclusions."

The expression "Aryan" was also given currency by him but in the later years of his life in 1888, he writes :-

"I have declared again and again that if I say Aryan, I mean neither blood nor bones, nor hair nor skull; I mean simly those who speak an Aryan language............. To me an **ethnologist** who speaks of Aryan race, Aryan blood, Aryan eyes and hair, is as great a sinner as a linguist who speaks of a **dolichocephalic** dictionary or a **brachycephalic grammar**."

Famous compiler of the Sanskrit Dictionary **Roth** says :-

"It is but seldom, if at all, that the explanation of 'Dasyu' as referring to the non-Aryans, the barbarians, is advisable."

In his book "Brief View of the Caste System of the North West Provinces and Oudh", another Western scholar **Nesfield** clearly writes :-

"There is no division of the people as the Aryan conquerors of India and the aborigines of the country; that division is modern and that there is essential unity of the Indian races. The great majority of the Brahmins are not of lighter complexion or of finer or better red features than any other caste or distinct in race and blood from the scavangers who swept the roads."

Likewise many other quotations can be given to prove that some Western scholars themselves have contradicted the theory of racial differences between the Aryas and the Dravidians.

ARYAN AND DRAVIDIAN LANGUAGES

Most people hold the view that South Indian languages like Tamil, Kannda, Malyalam, and Telugu, which are collectively known as Dravidian languages, have no **genetic** connection with the Sanskrit language; that they are completely two sets of independent languages. This view supported and encouraged by many Western scholars for extraneous reasons, is not true. This view in fact had

been mostly propagated by those who wanted to create misunderstanding and animosity among the people of the North and the South, between Dravidians and the Aryas.

For instance, South Indian scholar Tamby Pillai quoting Dr. Taylor, writes in "*Tamilian Antiquary*" (Vol. II No. 2)

"It was proved years ago by Dr. Taylor that a TAMILIAN Language now represented by its most cultivated branch in the South Tamil constituted the original staple of all the languages of India. The existence of a Tamilian substratum in all the modern dialects of India and of the profound influence, which the classical Tamil has exercised on the formation and development of both the Vedic and classical Sanskrit, is gradually coming to be recognised by students of Indian philosophy."

Almost similar view has been expressed by Dr. Gundert and other Western scholars like Rhys Davids.

T.S. Shesh Iyangar, writes in his book "The Ancient Dravidians":-

"Prof. Rhys Davids in his book "Buddhist India" commenting on the evolution of the Aryan languages of India maintains that the Vedic Sanskrit is largely mixed up with primitive Dravidian."

But we consider such views to be thoroughly incorrect and ridiculous. With so many Sanskrit words to be found in Bangla, Gujarati, Marathi, Panjabi and Pali, we think it is unnecessary to prove that the mother of all these languages is Sanskrit. It is no less blasphemous to consider any of the South Indian languages, even Tamil, to be the origin of these languages.

I had the opportunity of living in South for over 20 years.

During the course of my stay there, I applied myself to the learning of these languages.

On the basis of my study I have no hesitation in saying that so

many words in these languages have their origin in Sanskrit.

KANNAD AND SANSKRIT

Some of the Kannad words which are purely Sanskrit words are :-

जगत्, सर्वदा, सुख, दुःख, स्वल्प, जीव, स्वरूप, आवरण, अनुभव, अनेक, सम्पादित, काल, नानाविध, निवृत्ति, श्रवण, मनन, निदिध्यासन, भगवदर्पण बुद्धि, सदाचार, अन्तःकरण शुद्धि, विष्य, संदेह।

There would be no exaggeration in saying that 75% of words in Telugu version of the Mahabharata are originally Sanskrit words.

Some of the Telugu words which have actually been taken from Sanskrit are :

सदाशिवम्, शिवाग्रमध्ये, प्रणवमूल, ज्योति, हृदयपुण्डरीकम्, अमलम्, नित्य परं ज्योति, अंगुष्ठमात्र परमपुरुष, शृङ्ग, वासना, क्षय आदि, त्रिगुणातीत।

To call such a language (which is full of Sanskrit words) as an independent Dravidian language and to say it has no links with Sanskrit, is very erroneous. Unfortunately people in North India, who are not acquinted with South Indian languages, are easily misled by such false notions.

MALAYALAM AND SANSKRIT :-

In Malyalam language there are more Sanskrit words than even in Kannad and Talugu.

Former speaker of the Lok Sabha the late Anant Shayanam Ayanger, had once rightly obseved :-

"The Sanskrit was the fountain head of all Indian languages. All Indian languages were offshoots of Sanskrit. Bengali and Telugu have about 75% Sanskrit words, while Malayalam *about 90 percent*. The only change was that the Sanskrit words *have been absorbed* with slight changes here and there."

Some of the *Malyalam words*, which have their origin in Sanskrit, are :-

गीत, भूमि, मति, कर्मयोगी, प्रसव, हिमवद्, विन्ध्याचल, मध्यदेश, शम, शील, सिंह, मंगलम्, गतवर्ष, सुमहात्मन्, नमस्ते, जगद्गुरु।

It is also said that Tamil has an independent language having no relation with Sanskrit. To illustrate this, reference been has been Kamban Ramayana." But it is merely an illusion. Not only in modern but also in old Tamil literature, there are many Sanskrit words. The colloquial Tamil language is also full of Sanskrit words. If we read *"Kamban Ramayan"* carefully, we will find that there are many Sanskrit words in their distorted form.

In the ancient Tamil Sastra "**विरुधवे**", there are many Sanskrit words like **नीराह** (which means to take bath etc) In **नालार तिरुवाम् भाषी** which is considered to be Tamil Veda, there are many Sanskrit words like **नैट्टेकरने तिरुवाम् माषि** etc.

प्रकाश (light) **आनन्द** (happiness) **पूर्ति** (fulfilment) are all pure Sanskrit words. In daily language also **जलम्** (for water) and **आम्** (for yes) are actually Sanskrit words. Likewise many more such words can be added.

Because of shortage of alphabets in the Tamil language, Sanskrit words which find their place it it, cannot be written. This is why separate script has come into existence for Sanskrit words.

In Tamil words like **नगर** (town) **शिवधनुष** (Shiva's arrow) **अतिशोध्र**(very fast) **जनकपुत्री** (Janak's daughter) **विवाह** (marriage) **प्रजा** (subject) **दम्पोती** (couple) **सन्तोष** (contenment) have their origin in Sanskrit.

These illustration suffice to contradict the view that Tamil has nothing to do with Sanskrit. According to some Tamil as well as Sanskrit scholars, at least 50% words in Tamil have been taken from Sanskrit.

Consonants in Tamil are very few : क, ङ, च, झ, ट, ण, ज, ब, ष, स, ह, क्षा.

Thus we see that क is made to serve the purpose of

क, ख, ग, घ, च, of च, छ, ज, झ, ट।

of ट, ठ, ड, द, व of त, थ, द, घ, न, प of प, फ, ब, भ, ग

This is the reason why some purely Sanskritised words are found in their corrupted form in Tamil.

For instance अग्निम् can not be pronounced in Tamil because it does not occur among the alphabets of this language as क serves the purpose of क, ख, ग, घ । "अग्नि" therefore, will be written and pronounced in Tamil as आवनि.

Even भगवान् is spoken in Tamil as पकवान् because प is used for प, फ, व, ग, घ and क for क, ख, ग, घ. Those who know little Sanskrit can easily find the Sanskrit origin of such Tamil words.

Likewise Sanskrit word मण्डलम् is written and pronounced in Tamil as मण्डलम् and अग्रजन्मन् as आक्कर जन्मन्। (It is because in Tamil ट is used for ट, ठ, ड, ढ and च for च, छ, ज, झ ।

The main ancient grammar of Tamil was written by *Telkappiyanar,* a son of Jamadagni and a disciple of *Agastya*. His contemporary पनम्वनार । has made it clear in the introduction to his grammar book that *Telkappiyanar* (whose second name was *Trinadhaymagni*, has full command over India's Sanskrit grammar.

T.R. Shesh Ayyangar, has written in his book "The Ancient Dravidians" that this grammar was written not later than 4th century B.C. German scholar B.C. Burnell writes in his book the *"Aindra school of Sanskrit Grammarians"* published in 1875, that this Tamil Grammar was based on the tradition set by Sanskrit grammar by Indra.

Telkappiyanar's grammar was translated by Dr. P.S.

Subrahmaniam Sastri. In his introduction, he says about this ancient scholar :-

"Telkappiyanar was conversant with Vedas, Dharma Sastras, Kama Sutra, early Alankara literature, the source book of Natya Sastra, Pratisakhya works and Nirukta in Sanskrit literature and made use of them in planning his grammar book."

Thus we see that it is not because of a few sanskrit words in Tamil but because of similarly in Sanskrit and Tamil in respect of grammar, sound, sentence structure etc. that a close relationship exists between the two.

The author of Kannad a Grammar, *Naga Varma* "belonging to 12th century) has described Tamil, Telugu and Kannada languages as the daughters of Mother Sanskrit. The author of the Telugu grammar (belonging the 13th century), *Ketana*, has stated that Sanskrit is the Mother of all languages. The author of the Malayalam grammar belonging to the 14th century writes :-

"इह तावत् संस्कृतमनादि, अन्यदादिमत्:, अन्यदादिमत्:, तस्य संस्कृतात् प्रभवः स्यात्, तत्र प्रकृतित्वेन स्थितं संस्कृतं क्वचिदूहविषयो भवति, क्वचिदत्यन्ततिरोभावादूहो न शक्यते, तत्र रूढत्वमुच्यते अन्यत्र संस्कृतभवत्वम्।।"

(Sanskrit is eternal and all other languages have their beginning and an end. Sometimes, the words in other languages can be easialy traced to their Sanskrit origin and sometimes it is difficult to find out their origin. Examples of this have been given by the author of Malayalam Grammar in "Sanskrit Lilatilakam"

The authors of "A history of Telugu Literature" in the **"Heritage of India"** series have stated :-

"An analysis of Telugu, as it has been for centuries, confirms the traditional view that Telugu is derived from Sanskrit."

Dr. Narayan Rao has also expressed the same view in "History

of the Telugu Language" :-

"Telugu is one of the descendants of a main Aryan Dialect."

L. Ravi Verma has, in his book **"आर्य द्रविड भाषा कलुटे परक्पर संबंधम्"** given a list of 700 Malayalam words with their Sanskrit origin.

This relationship between Sanskrit and other Dravidian languages shows how ridiculous is the view of the authors of the Vedic Age and others, who have tried to depict these languages as completely independent.

In this context it will not be out of place, to stress relation between Tamil Veda with Vedic scriptures. It is not known with any certainty as to when The Tamil Veda was written. It is, however, believed that it was written by a Tamil Saint Tiruvalluvar in the First Century. It contains teachings on spiritual, social, political matters which appear to have been drawn from Vedic Scriptures.

We are bound to be reminded of many Sanskrit verses and passages while reading Tamil Veda. We are sure that the author of the Tamil scripture would have certainly known and read the Indian scriptures and derived inspiration from them."

In the 'Vedic Age' attempt has been made at several places to establish the superiority of Dravidian civilization over the Vedic civilization. For instance, it says that Dravidian speaking mediterranean people in India were responsible for cities and city culture for a real civilisation in the true sense of the word including international trade."

First of all, it is still doubtful that the Harappa and Mohenjodaro civilisation was influenced by Dravidians, because their script is still difficult to decipher and even these authors themselves are not sure about it.

This is a very controversial subject. Several scholars are of the view that Aryas themselves were responsible for building these cities. We, who consider Dravidians as the offshoots of Aryas, consider this whole controversy to be meaningless.

Moreover it should not be forgotten that even people in the Ramayana era were very competent in building big houses and cities. There are descriptions of big and palatial bungalows and palaces in Vedas too.

राजानावनभिदुहा ध्रुवे सदस्युत्तमे।
सट स्थमण आसाते।

–Rig. 2.4.3

Here there is mention of thousand pillared placees in which the King and Prime Minister took their seat along with the ministers of the assembly.

या दिपक्षा चतुष्पक्षा षट्पक्षा चा निमीयते।
अष्टापक्षा दशपक्षा शाला मानस्यपजीम् अग्निगेभइ नाशये॥

–Ath. 9.3.21

(Here there is reference to the ten roomed dwelling houses.)

Those who have read about the cities in Ramayana with their big expansive broadways, palatial storeys pirched with jewels, and fitted with thousands of canons, big gardens and trees etc., find it impossible to believe in the theory that Aryans learnt the architecture or building houses from the Dravidians. It is mentioned that ambassadors and traders from different countries used to live there. There were also theatre houses exclusively for women.

Even description of Indraprastha falsifies the contention of the authors of the 'Vedic Age' that the art of city building and civilisation were the contributions of the Dravidians. It is claimed that Dravidians were so advanced that they used to undertake voyages on the ship and do trade transactions with others.

Description of such ships already exists in the vedas :-

अनारम्भणे तदवीरयेथामनास्थाने अग्रभणे समुद्रे।
यदश्विना ऊहथुर्भुज्युमस्तं शतारित्रां नावमातस्थिवांसम्।।

–Ath. 1.116.5

सुत्रमाणं पृथिवीं द्यामनेहसं सुशर्माणमदितिं सुप्रणीतिम्।
दैवीं नावं स्वरित्रामनागसमस्त्रवन्तीमारुहेमा स्वस्तये।।

–Rig. 10.63.10

As pointed out by Dr. Radha Kamud Mukaerjee in his book **"Shipping in Ancient India"**, "Aryas used to travel by ships and transact business with people from other countries."

NINTH CHAPTER

SOUL, MAGIC, GAMBLING & POLYGAMY

Besides discussing the notions of transmigration of soul and theory of action, we will discuss in this chapter, whether there was magic, drinking, gambling, and polygamy during the Vedic Age.

TRANSMIGRATION OF SOUL

An impression is sought to have been created by the authors of the Vedic Age that the Vedic Aryas had neither definite knowledge of the transmigration of soul nor were they interested in its theoretical aspects.

For instance it is written in this book:-

" As the Rigvedic Aryas were full of the "*Joie de viver*" (joy of life), they were not particularly interested in the life after death, much less had they any special doctrines about it. We can, therefor , glean only a few notices of life beyond, that are scattered throughout the Rigveda. In our search for any reference implicit or explicit, to rebirth or transmigration, we come across only a few doubtful passages. According to R.V.I.I64.30, the soul (Jivah) of the dead one moves in its own power; the immortal one having a common origin with the mortal one (the body). But this transmigration is not certain."

"So we may conclude that only the germs of the conception of rebirth were there, and those developed either naturally or through the influence of ideas current among the original tribes with whom the Aryans came into contact."

But careful persual of the text will show that there are clear

references to soul and its transmigration in the Vedas.

In Rigvedas it is clearly stated that the soul which inhabits this ephemeral body, is *eternal, permanent* and *true*:

अयं होता प्रथमः पश्यतेममिदं ज्योतिरमृतं मर्त्येषु।
अयं स जज्ञे ध्रुव आ निषत्तोऽमर्त्यस्तन्वा3 वर्धमानः॥

–Rig. 6.9.4

("Behold this (individual spirit) the first being which enjoys (consequence of his actions) as it is the immortal light placed within the mortal frame. That has manifested itself. This immortal soul is staying (in the body) while it seems growing with the growth of its body."

The theory of rebirth also *finds* expression in the following mantra from the Rigveda:-

अपश्यं गोपामनिपद्यमानमा च परा च पथिभिश्चरन्तम्।
स सध्रीचीः स विषूचीर्वसान आ वरीवर्ति भुवनेष्वन्तः॥

(May I have glance at the indestructible Lord of the sense organs (i.e. the individual soul) which ever walk, through the pathways of coming (birth) and departure (death); it traverses its path with its body and even without it and having covered itself with its actions (i.e. in accordance with its good and evil actions), it comes (takes birth) again and again in the various worlds."

GOD AND SOUL

The relation of soul with God and difference between the two have been clearly enunciated in the following mantra:-

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति॥

–Rig. 1.64.20

(Like two birds, there are two spirits i.e. the finite and the Supreme which, knit with the bonds of friendship, reside on the same tree

(of the material universe). One of the twain (i.e. the finite spirit) enjoys the sweet ripe fruit (and also the bitter one) produced by his good or bad actions, whereas the other (i.e. the Supreme Spirit) simply looks all around without enjoying its fruitage."

THE SOUL THROUGH THE AGES

There is clear description of the soul incarnating itself in different bodies according to one's own actions:-

त्वं स्त्री त्वं पुमानसि त्वं कुमार उत वा कुमारी।
त्वं जीर्णो दण्डेन वञ्चसि त्वं जातो भवसि विश्वतोमुखः॥

"O individual soul! in accordance with thine actions, thou assumest the form of a woman and that of a man, sometimes thou becomest a virgin, thou walkest with the help of a staff when thy body becomes old and frail, thou takest birth again and again as thy face is turned towards all directions (in accordance with thy actions).

उतैषां पितोत वा पुत्र एषामुतैषां ज्येष्ठः उत वा कनिष्ठः।
एको ह देवो मनसि प्रविष्टः प्रथमो जातः स उ गर्भे अन्तः॥

(This individual soul, sometimes it becomes their father and sometimes their son too, and sometimes becomes their elder brother and sometimes it even becomes their younger brother. Verily, the one self of luminous soul dewelling within the mind, has taken birth before and verily it again enters the womb of the mother.)

In the following mantra from Rigveda,610.59.6, the words पुनः अस्मान् चक्षु पुनः प्राणं धेहि clearly indicate transmigration of soul:-

असुनीते पुनरस्मासु चक्षुः, पुनः प्राणमिह नो धेहि भोगम्
ज्योक् पश्येम सूर्यमुच्चरन्तमनुमते मृळया नः स्वस्ति॥

(O God of life, please give us eyes again in our future life and give us breath, in this world and confer on us all necessary objects of enjoyment; O most Gracious Being! May we see the rising sun for

a long time, be kind upon us and give us blessings,)

In the following mantra from Yajurveda (4.15), a devotee prays to God for a good life in the birth to come:

पुनर्मनः पुनरायुर्म आगन् पुनः प्राणः पुनरात्मा म आगन् पुनश्चक्षुः पुनः श्रोत्रं म आगन्।
वैश्वानरोऽदब्धस्तनूपा अग्निर्नः पातु दुरितादवद्यात्।।

(May I receive, through the grace of God, my mind again in future life, may I have life again, may I get breathe again, may my soul return again and may I be the possessor of eyes and ears again in future life; may Self Refulgent God, keep us safe from *misfortune* and *dishonor*.)

In Atharva Veda, the use of **स उ जायते पुनः** most certainly confirms the Vedic theory of transmigration of soul:

अन्तर्गर्भश्चरति देवतास्वाभूतो भूतः स उ जायते पुनः।
स भूतो भव्यं भविष्यत् पिता पुत्रं प्र विवेशा शचीभिः।।

(The individual soul wanders within the womb of mother and takes birth again and again in bodies of intelligent persons. It exists in past, present and future; when it becomes a father, it again enters into the body of a son with the powers of his actions.)

Reproduced below are two mantras from Atharvveda in this connection:-

पुनर्नो असुं पृथिवी ददातु पुनर्द्यौर्देवी पुनरन्तरिक्षम्।
पुनर्नः सोमस्तन्वं ददातु पुनर्नः पूषा पथ्यां३ या स्वस्तिः।।

(May the earth give us birth again and may the shining heavenly region and the atmosphere restore the same to us; may Soma, All Creating God, give us body again (after our death) and may the All Nourishing God, lead us on the path of peace and happiness.)

And also:-

पुनर्मैत्विन्द्रियं पुनरात्मा द्रविणं ब्राह्मणं च।

पुनरग्नयो धिष्ण्या यथास्थाम कल्पयन्तामिहैव॥

(May I again receive my sense organs in my future life and may I receive my spirit, together with worldly possessions and knowledge Divine so that I may perform fire-offering on the altars and may ever attain prosperity.)

THEORY OF ACTION

In Vedas there is a great emphasis on action and industry. It is clearly mentioned in the vedas that one can not achieve progress and prosperity through mere performance of yajnas, singing euologies to God or offering prayers to him.

The Vedic Age, however, seeks to create an impression that devotees have been instructed in the Vedas to seek more and more gifts from God by flattering songs and ritualistic sacrifices.

But this is not true. For instance, it is clearly mentioned in the Rigveda that God never befriends a person who avoids hard work or industay :

न वा अश्रान्तस्य सख्याय देवाः॥

–Rig. 4.33.15

In Yujurveda, there is clear instruction to desire a long life full of action:

कुर्वन्नेवेह कर्माणि जिजीविषेच्छत समाः।
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे॥

PRAYERS FOR PURITY

In Vedic Age, very serious allegation has been made against the Rishis :-

"Absence of evil is not what they pray for. Their supreme desire

is to truimph over poverty and resistance."

In the 97th hymn of the First mandala of the Rigveda, there are 8 mantras, each of which ends with अप नः शोशुचदघम्(O God destroy our sins). Some of these mantras are reproduced below:-

प्र यत् ते अग्ने सूरयो जायेमहि प्र ते वयम्। अप नः शोशुचदघम्।।

(O God, may we become yours. Destroy our sins.)

त्वं हि विश्वतो मुख विश्वतः परिभूरसि। अप नः शोशुचदघम्।।

(May with Thy mercy, O Omnipresent Lord, all our sins be destroyed – may we never commit sins again).

स नः सिन्धुमिव नावयातिपर्षा स्वस्तये। अप नः शोशुचदघम्।।

(Just as sea is crossed through ship, may we cross this miserable world through Thy Grace – May our sins be destroyed.)

POLYGAMY AND VEDAS

Of many misconceptions about the Vedas propagated by the authors of Vedic Age, one pertains to polygamy.

It is written in the Vedic Age:-

"The Rigveda certainly permits polygamy, though monogamy may have been the rule. Whether monogamy developed from polygamy in the Rigvedic Age as Zimmer thinks in *"Altindische Leben"*, or whether polygamy is secondary as Weber believes in "*Indische Studeiern*" can not be decided-Probably polygamy, though allowed, was practically confined to the "Rajanya" class. Polyandry is not referred to anywhere in the Rigveda."

It may be stressed that monogamy is considered best in the Vedas. Some of the mantras indicating this ideal have also been referred in the Vedic Age which also acknowledges that monogamy was the rule though polygamy was allowed. For instance, in Rigvedas

1.124.32 and 10.74.4 जायेव पत्य उशती सुवासाः means knowledge reveals itself to the scholars, just as a woman draped in her best attire, presents herself before her husband. It may also be mentioned here that the words जाया and पत्या are both singular in number and, therefore, clearly indicate monogamy.

In the following mantra from the Rigveda God has been compared to a "chaste woman" of a noble character :

देवो न यः पृथिवीं विश्वधाया उपक्षेति हितमित्रो न राजा।
पुरः सदः शर्मसदो न वीरा अनवद्या पतिजुष्टेव नारी।।

(He who is like the sun, the supporter of the universe, who abides on earth like a king with good friends, who is like heroes at home—and who is like the irreproachable wife, beloved of her husband.)

In the following mantra from Rigveda, one of the four comparisons which have been made to express a devotee's desire for God to turn to him is that of a husband for wife :-

गाव इव ग्रामं युयुधिरिवाश्वान् वाश्रेव वत्सं सुमना दुहाना।
पतिरिव जायाम् अभि नो न्येतु धर्ता दिवः सविता विश्ववारः।।

"As kine turn to the village, as warriors to their steeds, as loving milk-giving cows to their calves, a husband to the wife, so may the Deity, the Upholder of the heavens, Lord of all Bliss, turn towards us".

In the hymn about marriage in Rigveda (10.85.30) a bride is enjoined to work foı the happiness and pleasure of her husband :-

आ रोह सूर्ये अमृतस्य लोकं, स्योनं पत्ये वहतुं कृणुष्व।।

(Shining like the sun, oh, bride, full of *tapas*, acsend this chariot and go to thy husband's home to add to His pleasure and happiness.)

In the following mantra, the bride has been blessed to live with her husband and never be separated :

इहैव स्तं मा वियौष्टं विश्वमायुर्व्यश्नुतम्।
क्रीडन्तौ पुत्रैर्नप्तृभिर्मोदमानौ स्वे गृहे॥

(May you always live together happily in your home—may you lead a happy, prosperous married life.)

In the following mantra both husband and wife make a declaration that their hearts will be united with each other like water which is cool and peaceful.)

समञ्जन्तु विश्वे देवाः समापो हृदयानि नौ।
सं मातरिश्वा सं धाता समु देष्ट्री दधातु नौ॥

In the following mantra, the wife says to her husband :

अन्तः कृणुष्व मां हृदि, मन इन्नौ सहासति॥

(Establish me firmly in your heart. May our hearts be united.)

"ममेदसस्त्वं केवलो नान्यासां कीर्तयाश्चन॥

(May you be mine entirely. May you never even praise other women in my presence.)

The following mantras may also be quoted in support of this Vedic ideal of polygamy :

इहेमाविन्द्र संनुद चक्रवाकेव दम्पती।
प्रजयैनो स्वस्तकौ विश्वमायुर्व्यश्नुतम्॥

–Rig. 14.2.64

जाया पत्ये मधुमती वाचं वदतु शन्तिवाम्॥

–Ath. 3.30.2

In these mantras also, there is an instruction to the couples to love each other like *"chakva-chakvi"* (love birds) and use sweet words for each other.)

Because of a few similies in the Rigveda, the authors of the Vedic Age have tried to establish the existence of polygamy during the Vedic period which is very erroneous. A large number of quotations against polygamy in the vedas render such interpretations

infructuous.

For instance, take the following mantra, in which a person, tortured by the worldly agonies, has been compared to a person annoyed or troubled by co-wives :-

सं मा तपन्त्यभितः सपत्नीरिव पर्शवः॥

And also in the following mantra, it is written that a person, having two wives, is pressed from both sides like a neighing horse driving a chariot which is pressed between two spokes :-

उभे धुरौ वह्निरापिब्दमानोऽन्तर्योनेव चरति द्विजानिः।

While there is provision for only one marriage in the Vedas, in exceptional cases, "Niyoga" (temporary alliance of wife with a stranger), is permitted with a limited purpose.

GAMBLING / DRINKING IN THE VEDIC PERIOD

Vedic Age describes dice playing as one of the principal amusements of the Vedic period. It says :-

"Dice was another amusement. The number of dice, the method of dice playing and the names of the throws are all described in detail in the various texts of this (Yajur Veda) period A ritual game of dice is played at the **Agnyadheya** and the **Rajasuya** cermonies – so gambling is probably sought to be restricted by elevating racing and dicing to the rank of religious cermonies."

The book has, however, failed to mention where the details of dice playing have been given in Yajurveda. We can not believe in what they say unless they produce some evidence in support of their contention. Such an evidence is impossible to produce. (because it is not there at all.)

Moreover there is another reason for not believing them

because what they have said is quite contrary to the injunctions against gambling in the hymn 10.34 of the Rigveda (which is entirely devoted to this subject). In some of the mantras of this hymn, it is clearly stated that gambling burns the heart of a person like the *charcoal* which though apparently cool from outside, is potentially destructive.

It is also said that the family members of a gambler–his parents, wife, brother etc,–also disown him when he runs into debt because of this game :

दिव्या अङ्गारा इरिणे व्युप्ताः शीताः सन्तो हृदयं निर्वहन्ति॥
जाया तप्यते कितवस्य हीना माता पुत्रस्य चरतः क्व स्वित्॥

In the end there is clear instruction against gambling in the most unequivocal terms : अक्षैर्मा दिव्य (O man, no gambling.)

A gambler is told that he would enjoy the blessings and pleasures of the family life only when he earns money by industry, by such work as agriculture :

कृषिमित्कृषस्व वित्ते रमस्व बहु मन्यमानः।
तत्र गावः कितव तत्र जाया तन्मे विचष्टे सवितायमर्यः॥

It there is a provision anywhere for gambling or dice playing on the occasion of some Yajnas, it should be considered only as an interpolation without the sanction or authority of the vedas; it is, therefore, unauthentic and without merit.

One might say that even a highly religious man like Yudhistira used to gamble. But does it go to prove that gambling is a meritorious thing? We may recall what Lord Krishna had told him : if he were in Dwaraka he would never have let him indulge in this game asserting that its consequences are disasterous :

नतत्कृच्छ्रैमनु प्राप्तो भवान् स्याद् वसुधाधिप।
यद्यहं द्वारकायां स्यां, राजन् सन्निहितः पुरा॥

आगच्छेयमहं द्यूतम्, अनाहूतोऽपि पाण्डवैः।
वारयेयमहं द्यूतं, बहून् दोषान् प्रदर्शयन्॥
स्त्रियोऽक्षा मृगया पानम् एतत्काम समुत्थितम्।
दुःखं चतुष्टयं प्रोक्तं, यैर्नरो भ्रश्यते श्रियः॥

In these *shlokas* he counts gambling among the four vices which destroy a man's beauty and his wealth (the other three being women, hunting and drinking).

DRINKING

Vedas have clearly instructed against drinking in the same way as against gambling.

Among the seven vices (even one of which makes a man sinner) is also drinking :

सप्तमर्यादाः कवयस्ततक्षुस्तासामेकादिमभ्यंहुरो गात्।

Yaskacharya has described these seven vices as follows in *Nirukta* :

स्तेयं, तल्पारोहणं, ब्रह्महत्यां, भ्रूणहत्यां, सुरापानं,
दुष्कृतस्य कर्मणः पुनः पुनः सेवां, पातकेऽनृतोद्यमिति।

(Theft, corruption, killing of righteous persons, abortion, falshehood, repeating a bad action and drinking.)

In Rigveda there is a mantra which described how the men who drink do not feel ashamed even in underessing themselves and looking at each other in naked bodies.

हृत्सु पीतासो युध्यन्ते दुर्मदासो न सुरायाम्। ऊधर्न नग्ना जरन्ते॥

Drinking and gambling have been described in Rigveda as actions which lead to अधर्म (unrighteousness)

न स स्वो दक्षो वरुण ध्रुतिः सा सुरा मन्युर्विभीदको अचित्तिः।
अस्ति ज्यायान् कनीयस उपारे स्वप्नश्चनेदनृतस्य प्रयोता॥

In Atharva Veda (6,70,1) meat eating, drinking and gambling have been placed in the same category and described as condemnable and prohibited :-

यथा मांसं यथा सुरा यथाक्षा अधिदेवने।

It is alleged in the "Vedic Age" that the *risis* remained intoxicated under the influence of "*soma*" which was misunderstood as a kind of a *liquor*.

In fact, the word Soma **सोमः** which occurs in the following mantras stands for God, who is described as the producer of all herbs, water, firmament, earth, sky, fire, sun and air illuminator and Master of the whole universe and Omnipresent.

Addressing God a devotee says; "King of this entire Universe, O Lord, Thou who art, Omniscient and Knower of everything and Repository of all virtues and Father of all 'devas' purify me :

त्वमिमा ओषधीः सोमविश्वास्त्वमपो अजनयस्त्वं गाः।
त्वमाततन्थोर्वन्तरिक्षं त्वं ज्योतिषा वि तमो ववर्थ।।

–Rig/Sama

सोमः पवते जनिता मतीनां, जनिता दिवो जनिता पृथिव्याः।
जनिताग्नेर्जनिता सूर्यस्य जनितेन्द्रस्य जनितोत विष्णोः।।

––Rig/Sama

अयं पूषा रयिर्भगः सोमः पुनानो अर्षति।
पतिर्विश्वस्य भूमनो व्यख्यद् रोदसी उभे।।

––Rig/Sama

पवरच सोम महान् समुद्रः पिता देवानी विश्वामि धाम।

––Rig/Sama

विश्वा धामानि विश्वचक्ष ऋभ्वसः प्र भीष्टे सत परिर्यातकेवय।
दयामिः पयसे सोम धर्मणा पप्तिर्विश्वस्य मुवस्य राजसि।।

Can even an idiot take the word *"soma"* for a herb or a medicine in this context? There is not an iota of doubt that this word has been used only for God because He alone is and can be Omnipresent, Omniscient and the Master of the universe.

While the word *'soma'* has been used for God, at times it is also meant to denote affectionate devotion to God which is coupled with the true knowledge of His attributes. For instance, in Rigveda's 9.108.1, it is stated :

पवस्व रधुमत्तम इन्द्राय सोम क्रतुवित्तमो मदः। महि द्युक्षतमोमद॥

Here *'soma'* is described as spiritual intoxication induced by true devotion (इन्द्राय क्रतु वित्तभो).

This spiritual intoxication is naturally different from the intoxication induced by liquor or drinks.

In Rigveda and Samveda, the word *soma* has been described thus :-

शुचि पावक उच्यते सोम शुत स मधुमान् देवावी अधशंसहा॥

(This *soma* which is full of sweethess (मधुमान्) is purifier (पावकः) inducer of virtues (देवावी) and destroyer of all impure sentiment's (अधं शंसहा))

It is clear from the above that this *soma* is not used for simple liquor but spiritual intoxication which results from devotion, knowledge and purification.

In the same Vedas, Soma has been invoked for purification, strength and intellects :

एवा मः सोम परिजिच्यमान आपवास्व पूयमान स्वस्ति।
इन्द्रमा विश बृहता मदेन वर्धया वाच जनया पुर्रन्धिम्॥

Such a description of the ordinary liquor, which pollutes the intellects, is quite incongrous.

The following mantra, which occurs both in the Rigveda as well as Samaveda, gives a very clear cut account of *soma* :

त्वं ह्या ऽङ्ग दैवयं पवमान जनिमानि द्युमत्तम।
अमृतत्वाय घोषयन्।

(O, Soma, the Illuminator and Purifier, Thou proclaimest immortality for all.)

This mantra leaves in no doubt about the true meaning, rather nature, of Soma—which is a declaration of conquest over death (i.e., immortality).

The following mantras, from Rigveda, also confirms that besides God, the word 'Soma' means spiritual intoxication :-

1. शुक्रः पवस्व देवेभ्यः सोम दिवेपृथिव्यै शंच प्रजाभ्यः।
2. दिवो धर्तासि शुक्रः पीयूषः सत्ये विधर्मन् वानि पवस्व।
3. ऋतो च ऋतजातो विवावृधे राजा देव ऋत बृहत्।

In the above mantras the word 'soma' has been described as giver of Peace, purifier, born of Truth and embodiment of knowledge etc.

Hundreds of mantras can be quoted to prove that the meaning of the word 'Soma' as interpreted by contributors to the Vedic Age is completely wrong. Their contention that the Risis remained drunk all the times is, therefore, completely baseless.

TENTH CHAPTER

FROM VEDIC TO CLASSICAL SANSKRIT (DEVELOPMENT OR DECAY)

Three is a word of difference between the Vedic language and the Classical Sanskrit of the epics, sastras, kavyas..... At times the meaning of a word may undergo a sea change !

IN TERMS OF WORDS

The word *sachi* for instance, is used in the classical Sanskrit for 'Indra's wife', whereas in the Vedic Lexicon Nighantu, it is enjoined for 'speech, wisdom, action' (vide Nigh.)–

'शची' इति–वाक्-नाम (1.11); यज्ञ-नाम (3.9); कर्म-नाम (2.1)।

The words *vrtra, asura* are used in Sanskrit as the name of a *Raksasa* (and for '*raksasa*' in general), but in Vedic they are two epithets, usually, of 'cloud'–

'वृत्रः' इति, 'असुरः' इति–मेघ नाम (1.10) ।

The word '*ahi*' is used in Sanskrit for serpent, while in Vedic, it stands for cloud again.

'अहिः' इति मेघ-नाम (1.10) ।

The word *adri, parvata, giri* are used in Sanskrit for mountain, but in Vedic they again denote cloud–

'अद्रिः /पर्वतः/गिरिः' इति–मेघ-नाम (1.10) ।

The word *ghrta* is used in Sanskrit for clarified butter, in Vedic for water–

'घृतम्' इति–उदक-नाम (1.10) ।

In Sanskrit, the word *visa* is used for poison but, according to the Vedic Nighantu, it is one of the many names of water–

'विष:' इति–उदक-नाम (1.11) ।

In Sanskrit, the word *varaha* is used for 'boar', but in Vedic it is given for cloud–

'वराह:' इति–मेघ-नाम (1.10 [Cf. valahaka]) ।

In Sankrit *asman* and *gravan* are used for stone, but in Vedic they are shown as denoting cloud–

'अश्मा' इति मेघ-नाम (1.10), 'ग्रावा' इति मेघ-नाम ।

The word *dhara* is used in Sanskrit for flow or current but in Vedic it is used for speech–

'धारा' इति वाक्-नाम (1.11) । ['गौरी' इति वाक्-नाम (1.11) ।]

The word *ghrtaci* is used in Sanskrit for dancing girl, but in Vedic it denotes night–

'घृताची' इति रात्रि-नाम (1.7;)

The word *gaya* is used in Sanskrit for a particular place where oblations are offered, but in the Vedic Nighantu, *gaya* means progency, wealth, home.

'गय:' इति–अपत्य-नाम (2.2); धन-नाम (2.1); गृह-नाम (3.4) ।

IN TERMS OF GRAMMAR

On the score of grammar, Vedic naturally differs from Classical Sanskrit in extension as well as in depth. Panini's Astadhyayi refers to this vedic freedom of scope through aphorisms like.

बहुलं छन्दसि 2.4 39; 6.1.127; 7.1.10; 7.3.97
व्यत्ययो बहुलम् 3.1.85
सुपां सु-लुक् छेयाडाड्याजाल: 7.1.39
छन्दसि लुङ्लङ्लिट: 3.4.6

छन्दसि बहुलम् 7.1.68

Quite a few among Western linguists and philosophers hold that there has always been a growth, a development and an evolution in language :

T. Burrow, for instance, says in *Sanskrit Language*, "Many [of the changes of meaning] occured in the natural growth of the language."

F. Bopp, in *Comparative Grammar of Sanskrit, Greek, Latin and Other Languages*, vol. I, has used the word 'development', in this connection; "[Of] language in its stages of being and march of development."

A.B. Keith has also opted for the view 'development', saying: "From the language of the Rigveda one can trace a steady development to Classical Sanskrit." *(History of Sanskrit Literature.)*

Some Indian philologists, too, who have followed Western writers, have held the same view. For instance : "From the cry and onomatopoeia with their various combinations, by means of association and metaphor, we arrive at a vocabulary, sufficient for the purpose of the primitive man"..."The small original stock is improved upon and added to by manipulation of various kinds, based upon the association of various kinds, and on metaphor".

But, when we compare the most *ancient* Vedic language with the modern Classical Sanskrit, we find that, instead of 'growth' or 'development', there has been 'decay'.

For instance : (1) in the Vedic Lexicon Nighantu, at I.II we find 57 synonyms of *vac* (speech) like–

श्लोकः	धारा	इला	गौः	गौरी	गान्धर्वी	वाणी	वाणः
पविः	भारती	धमनी	नाली	मेलिः	सूर्या	सरस्वती	निविद्
स्वाहाः	वग्नुः	उपमा	मायुः	काकुद्	जिह्वा	घोषः	होत्रा

गीः	गाथा	ग्नाः	धेना	धेनुः	उमा	नना	कशा
नौः	धिषणा	अदिति	वल्गुः	सरः	सुपर्णा	शची	अनुष्टुभ्

Very few of them have survived in classical Sanskrit : *Amara Kosa*, for instance, gives only the following–

ब्राह्मी तु भारती भाषा गीर् वाक् वाणी सरस्वती।
(व्याहार) उक्तिर् नदितं भाषितं वचनं वचः ॥

It is growth or decay ? Let the reader on his own decide.

To give yet another illustration, in Vedic *101* names are listed for '*water*', including–

जम्भः कबन्धं सलिलम् अर्णः तीरम् उदकम् अहिः
हेम शम्बरम् अम्बु तोयं तूयं शुद्रं स्वधा...

But in the *Amara Kosa* only 27 remain ;

आपः (स्त्री) भूमि वार् वारि सलिलं कमलं जलम् ।
कबन्धम् उदकं पाथः पुष्करं सर्वतोमुखम् ॥
अर्णस् तोयं च पानीयं नीरक्षीराम्बु शम्बरम् ।
मेघपुष्पं घनरसो जीवनं भुवनं बनम् ॥

There are 37 names of *megha* (cloud) in *Nighantu*, in the *Amara Kosa* only 15–

अद्रिः ग्रावा गोत्रः बलः अश्वः अश्मा पर्वतः अहिः चमसः उपरः

Among the 26 names of *karma* (action, work), including–

अपः अम्भः दंसः वेपः कर्बरम् धीः शची शमी

–only *2* (*karma* and *karyam*) are found in the *Amara Kosa*.

Many more examples could be given to show how, down the centuries, it has not been a case of growth or *development*, but rather one of *decay* in language.

It is gratifying to note that some distinguished western linguists

also are opposed to this theory of *growth* or *evolution* in language. We cite four of them :

V. VENDRYES in his book ***Language*** observes :

'Certainly, modern languages, such as English and French, rejoice in an extreme suppleness, ease and flexibility; but [accordingly] can we maintain that the classical tongues, like Greek or Latin, are inferior to [any of these] ? It [Greek] is a language *whose very essence is godlike*.. If we have once acquired the taste for it, all other languages seem harsh after it... The outward form of the Greek language is itself a delight to the soul. Never was a more beautiful instrument fashioned to express human thought.

WILLIAM JONES : 'The Sanskrit language, whatever be its antiquity, is of a wonderful structure–more perfect than Greek, more copious than Latin, and more exquisitely refined than French or Spanish.'

MAX MULLER : says they have reduced the rich and powerful idiom of the poets of Veda to the meagre and impure jargon of the modern sepoy'.

He adds : "We are accumstomed to call these changes 'growth' of language, but it would be more appropriate to call this a process of phonetic change or decay."

'On the whole, the history of all the Aryan languages is nothing but a gradual process of decay.'

'*Lecures on the Science of Language,* vol.1

And **GRAY**, lastly, has to say this (*Foundations of Language)* :

'In Indo-European, we find 8 distinct case-forms in Sanskrit; Greek and Lithuanian have 7, Hittite and Old Church Slavic 5, Old French and Modern English only 2, Albanian 4. And American and Old English 3. This reduction in the number of case-forms–with

the result that some of them take over the functions of one or more others–gives rise to the linguistic phrase now known as *syncretism.* The reason for this seems to be phonetic decay of the characteristic case-endings.'

'the mother of languages'

VEDIC–THE MOTHER OF ALL LANGUAGES

From the study of many of the historical languages of the world we have been driven to the inevitable conclusion that it it not *Classical Sanskrit* (which of course is the first daughter of the mother), but *Vedic*, that is the mother of all languages of the world.

A FEW EXAMPLES

1. ***Vasra***–in Vedic and, in its slightly different or corrupt forms, in different languages of the world :

The word [vasra] has been used in the Rigveda on the following occasions–*vasra* 10.119.4; *vasra'iva* 1.33.2, 1.28.8; 2.34.15; 7.149.4; 1.37.11, 1.96.6; 6.7.7, 9.1.37, 10.75.4.

In the other Vedas also the word is used frequently. All commentators of Veda are unanimous in holding that the word is derived from √ *vasr 'sabde'* and stands for cow (lowing, 'making sound'.

वाश्रा पुत्रमिव प्रियम् 10.119.4
वाश्रेव वत्सं सुमना दुहाना 10.119.4
गावो न वाश्रा उपतस्थुरेवैः 1.95.6
वाश्रा अर्षन्ति इन्दवो वत्सं न धेनवः 9.1.37
वाश्रा अर्षन्ति पयसेव धोनवः 10.75.4 Rig.

Now, it is to be noted that there is no mention of this word in the *Amara Kosa*, or in any other lexicon of Sanskrit; nor do we find it generally used in the classical literature. Withal, the word is

used for 'cow' in the French, Spanish, Portugese and Italian languages in slightly different (corrupt) forms.

In French it is vache; in Spanish vaen : in Portugese vaca ; and in Italian la vaces. [Also, likewise, in the languages of Europe the words derived from *go* are used for English *cow* : Swedish *ko* ; Danish *ko* ; Dutch *koe* ; German *kuh*].

2. To take another example, we may examine Vedic *'irman'* for 'arm'.

It is from this (*irman*) alone that the word 'arm' is derived. With its Swedish, Danish, Dutch and German variants in COD, for *Apisali* states in his Siksa (as also Bharate in his Natyasatra) that '*sarva-mukha-sthaniyan a-varnam*' ! agni : *ignis* (Lat.).

3. Another very common word, which may be mentioned in this connection, is *dama*. According to *Nighantu* 3.4, it is a *grha-nama* (home)–

जाया एव अस्तम् । (न गृहं गृहमित्याहुर् गृहिणी गृहमुच्यते ।)

But in Sanskrit literature and in classical lexicons, like the *Amarakosa, dama* occurs nowhere in the sense of 'home' or 'wife.'

And so we should not be surprised to find the word, with slight changes, used in several languages of Europe–English, Swedish, Danish, Dutch, German in the sense of 'lady' : *dame, dane, dem.*

4. *mira* (ocean.) 'submarine fire' and also *vadavagni* ! ; German *meer* ; French *la mer* ; Spanish and Portugese *mar.*

5. *apa' iti*–'karma'-nama (Nighantu. 2.1) ; opus (Latin), operation (English).

These five exmples should suffice to show that Vedic is the most ancient–and accordingly, the mother–of all languages.

MULTIPLICATION OF LANGUAGES

If, Vedic is the universal mother (or foster-mother as some would like to call it), the question naturally arises : how these hundreds and thousands of languages and dialects have sprung up from that one source. How to explain their *multifurcation* ?

The answer may be briefly given as follows (taking into consideration what native and foreign scholars have written on the subject) Some probable causes suggested are :

PROBABLE CAUSES

(1) *Physiological causes*–when some people cannot pronounce some difficult sounds on account of some defect in the anatomy ;

(2) *Geographical surroundings*–sometimes making it difficult to pronounce words correctly (due to severe cold.);

(3) *Communication and Correspondence (difficulties)*–people of distant lands also sometimes cause pidgin-like change(s) in the language and its pronunciation ;

(4) *Change of model*–e.g., a new king may ascend the throne and his subjects begin copying his style ;

(5) *Association*–also causes change,

Examples

यस्य > जस्स (whose)
भक्तम् > भत्त (morning rice)
दुग्धम् > दुद्द (milk)

(6) *Analogy*–is defined (by Vendryes) as "the power of other words in a languages to exempt any special word from the operation

of phonetic laws or to compensate it for changes which those laws may press or produce."

One clear instance of this change by analogy is cows. In Old English it was spelt (inflected) as kine ; but, as table, book, boy and other words are formed by just adding an "s" at the end, so the plural of cow also became cows–(though foot did not become foots such as.

(7) *Economy of effort*–with regular vagaries–

(a) varna-viparyaya or 'metathesis' :

बूढ़े   डूबा
चाकू   काचू
लखनऊ   नलखऊ

(b) *varna-lopa* (dropping out of a letter, usually owing to inadvertance) :

चतुरीय > 'तुरीय
याचामि > या 'मि [cf. adarya > a'rya, Gita]
स्कूल > 'कूल [cf. > 'Sanskrit']
यष्टिका > 'stick
अलक > 'lock
रराटी > 'लाठी (ऐत० ब्रा०)
आस्रव >'saliva
आत्मा > 'त्मा (cf. 'त्मना)

(c) *samikarana*–(assimilation) :

यस्य > जस्स
भक्त > भत्त
दुग्ध > दुद्द

cf. Edward Sturtivant (*Introduction to linguistic Science* : "Of great linguistic importance is the assimilation of contiguous

consonants."

(d) *viprakasa*–(dissimilation) :

मुकुर > मुअर (mirror)
मुकुल > मउल (cf. mauli)

(e) *svara-bhakti* (hiatus) :

भवति >b vaiti (Avesta)
जन्म > जनम
श्री > सिरी

(f) *agro'pajana*–(prothesis)

स्कूल > इस्कूल
स्टूल > इस्टूल
स्टेशन > अस्टेशन
स्त्री > इस्त्री
रुधिर > Eytheros (Greek)
नख > Onyx "
नाम > Onowa "
दन्त > Odentor "
भ्रू > Ophrys "
क्षुद्रक > Oxydrokal "
यवानी > अजवायन (चरक)

(g) *sthana-viparyaya*–(interchange) :

सिग्नल सिन्गल
स्नान नहाना

The following verse, quoted by Durgacarya in his 'gloss' on the Nirukta (Ch. 1), gives in brief most of these 'rules' :

वर्णागमो[१] वर्णविपर्ययश्च[२] द्वौ चाऽपरौ वर्णविकार[३]नाशौ[४] ।
धातोस् तदर्थाऽनुगमेन वृत्तिस्[५]–तदुच्यते पञ्चविधं निरुक्तम् ॥

(1) pro/epen/post-thesis ; (2) interchange ; (3) distortion ; (4) *elision*; (5) 'sense suggesting = engendering another sound!'.

In various forms of *Prakrta* and in English, Greek, Latin, Russian and other languages 'changes' have taken place according to the above 'rules'. It is thus that words actually become corrupt and new languages spring up. Defective and imperfect scripts also have helped in the distortion of a 'pure' language no less :

In Tamil (script) there are only k and n ; c and n ; t and n ; t and n ; p and m. [In Arabic script there is no p.]

In English there is no provision for t, th, d dh, n ;

In French there is no room for t, th, d, dh, n.

PASTO & SANSKRIT

Pashto is the language spoken by Pathans and allied tribals of the North-Western Frontier. The author learnt from a letter, received from the Vice-Chancellor of Peshawar University, some years back, that "here Sanskrit is compulsory for all students of languages, as it is thought here, said the letter that, abounding in Sanskrit vocabulary as it is, Pashto cannot be mastered without a good grounding in Sanskrit."

Following is the list of some Sanskrit words, with their Pasto variants, to stress the point :

Sanskrit	Pashto	Meaning in English
द्वौ	दोआ	Two
त्रय:	त्रै	Three
चत्वार:	च्लोट्	Four
पञ्च	पिंजो	Five
षट्	व्यग्	Six
अष्ट	अतो	Eight
नव	ना	Nine
दश	लस्	Ten
पितर्	पतार	Father
मातर्	मोर	Mother
भ्रातर्	बरोर	Brother

मीलृह्वान्	मिल्	Husband
सव्या शय्या	सज्जा	Wife< 'कर्तव्यपालने' ?
अक्षितारक	आंखस्तरंग्	Eye (pupil)
गर्त	गेडा (गड्ढा)	Belly
नापित	नापि	Barber
उपरि गच्छ	उपरिगच्छो	Go up

Also, for 'grandfather' the Pashto is Nikoh–derived from '*niskrodha*'–free from anger and, therefore., loving ; likewise, for grandmother anniya '*anna-datri*",? But, we are just suggesting ; nothing more.

SANSKRIT & SOUTH INDIAN LANGUAGES

There are some words in the South Indian languages, which have their origin in Sanskrit.

On studying Kasakrtsna-Dhatupatha-Vrtti with the gloss of Channa-Vira Kavi, we have come to know of these 'suspected origins' ever more clearly–ever more surely. It should be borne in mind that *Kasakrtsna* had been a South-Indian grammarian centuries before Panini, recording some 800 more roots, i.e., in addition to the 2000 found in Panini !

(1) *amma / avva, tayi*–mother : These are the words used for 'mother' in different parts of the country.

Of these *amma*–(1) is considered by some a corruption of 'amba' ; but according to Kasakrtsna's *Dhatupathavrtti,* it is derived from √ *amm 'gatau'* (1.224) ; *avva* (2) from √ *avv–bandha-ne-palane* (1-226) ; t'yt (3) from √ *tayr*, *'santana-palanayon'* (1.493).

[In Tamil the word used for mother, tadar, too appears to have come from the same root] In Marathi, the word used for 'mother' is dyt √ ay gat au (1.485)

(2) *appa* = pitar (in Kannada, Tulgu and some other South Indian languages) from √ *app palane* !

(3) *ammi–putri* from √ *amm gatau* (Kannada).

(4) *akka* 'elder sister' (Kan.) from √ *akk bandane* + *palane*.

(5) *atta*, mother-in-law ; attika, sister-in-law (Kan.) from √ *at gatau*.

(6) *appa*–'elder brother' (Kan.) from √ *ap sabde* (1.206).

(7) *nathi*, dog (Kan., Tam.) from √ *nin 'prapane'*.

(8) *dana*, animal (Kan.) from √ *dhan 'calane'*.

(9) *hana* = wealth, woman (Kan.) from √ han sabde. (*niskasya dasamo bhagah.*)

(10) *duddu*, money (Kan.) from √ *duddu dharane*.

(11) *gini*, parrot (Kan.) from √ *gin sabde*.

(12) *gande*, wall (Kan.) from √ *gadi bandhane*.

(13) *vayi*, mouth (K. and Ta.) from √ *vay gatau*.

(14) *ane*, hand (K., Ta.) from √ *an prapane*.

(15) *avu*, cow (Tel.) from √ *av palane*. cf. ava-ni='gau' (earth)!

(16) *nalla*, good (Tam.) from √ *nall palane*.

(17) *ganda-pati*, husband (Kan.) from √ *gadi vadanikadese* (*sahayyam karoti*)–cheek-by-jowl.

(18) *guli*, bull (Kan.) from √ *gul bhaksane*.

(19) *gulle*, bubble, foam (Kan.) from √ *gull bhavane* (vivarte).

(20) *hammu*, pride (Kan.) from √ *hammu gatau* (brain-wave)

(21) *pandu*, fruit (Tel.) from √ *padi gatau*.

(22) *jenu*, honey (moon face ?), Kan. from √ *jin sambhaktau* !

(23) *channa*, honey, fair lady (Kan. et al) from √ cann sambhaktau !

(24) *havu*, serpent from √ *havva (ghost) Kan.*

(25) *hedi*, coward (Kan.) from √ *hedr calane* ?

VEDIC AND THE REST

Comparative lists of words of different European languages clearly establish the affinity of these languages to Sanskrit. The question remains to be answered is : what relationship Sanskrit bears to the different languages of the world ? Is it sister/aunt/mother of them? It is here that scholars widely differ. Max Muller : "Sanskrit, no doubt, has an immense advantage over all the other ancient languages of the East. It is so attractive and has been so widely admired that it almost seems at times to excite a certain amount of feminine jealousy.. We are ourselves Indo-Europeans. *In a certain sense we are still speaking and thinking Sanskrit ; or, more correctly, Sanskrit is like a dear aunt to us and [vasudhaiva kutumbakam] she [responsibly] takes the place of a mother who is no more.* [***Chips from a German Workshop***] vol. 5.

It (Sanskrit) is the most regular language known, and is especially remarkable–as containing the roots of the various languages of Europe–Greek, Latin, German, Slavonic, says Baron Cuvier in ***Lectures on the Natural Sciences***."

And here is what Adelung has to say in "Sanskrit Language". "The great number of languages, which are said to owe their origin–or bear a close affinity–to Sanskrit, is truly astonishing and–is yet another proof of the latter's high antiquity. *Rudiger* avers it to be the parent of upwards of a hundred languages and dialects among which he enumerates 12 Indian, 7 Median Persic, 2 Austric Albanian, 7 Greek, 18 Latin, 14 Slavonic, and 6 Celtic Gallic. The various vocabularies, which we now possess as a result of laborious and learned investigations, render it pretty evident that *Sanskrit has not only furnished words for all the languages of Europe, but forms a main feature in almost all those of the East. A host of writers have made it the immediate parent of the Greek and Latin*

and German families of languages [no less].

Bopp in ***Edinburgh Review***, vol. 33, expresses his opinion that "At one time, Sanskrit was the one languages spoken all over the world."

And lastly, to quote from W.C. Taylor's "India in Greece" :

It was an astounding discovery that Hindustan possessed a language of unrivalled richness and variety, a language the parent of all those dialects that Europe has fondly called classical–the source alike of the Greek flexibility and the Roman strength, a philosophy compared with which lessons of Pythagoras are but of yesterday [in point of age, in point of enduring speculation], Plato's boldest efforts [sound] tame and commonplace...a poetry more purely intellectual than any of which we had before any conception, and a system of science whose antiquity baffles all powers of astronomical calculations. This literature, with all its colossal proportions, which can scarcely be described with-out [a] semblance of bombast and exaggeration, claims of course, a place for itself–it stands alone, [has been] able to stand alone. Its literature seems exhaustless. The utmost [of] stretch-of-imagination can scarce comprehend its boundless mythology. Its philosophy, far from shunning, has touched upon every metaphysical difficulty [and has much to contribute on each and every issue].

It is, thus, clear that many impartial linguists and philologists of the West also admit that Sanskrit is the mother (not sister or aunt) of all the important languages of the world. It is unfortunate that, even in India, not much attention is being paid to the study and spread of Sanskrit either by the people or by the Government. It is high time the study of Sanskrit is made compulsory at schools and in colleges, throughout the country.

APPENDIX

WESTERN PHILOLOGY-EXISTING THEORIES

Many western scholars have written books on 'Philology', and on 'Science of Languages', or 'Linguistics' ; but, when we read them carefully and dispassiontely, we cannot but agree with Sri Aurobindo that this western philology is not a science but a mere *bric-a-brac* of theories, a sham.

1. ***Pooh-pooh or Sing-song***–according to which 'the first man' expressed' wonder, fear, joy or pain ; those ejaculations and sudden utterances of his, accordingly, became the mother/earth of human speech.

The author of the *History and Origin of Languages* 'advocates' that speech originated in the cries and interjections 'of the new human arrival'. !

2. Max Muller's ***Ding Dong*** sounds more, so, from the rhythm of drum-beats.

3. ***Ye-he-wo theory***–from the natural gushes of workmen 'at tug' ; All these scholars saw the physical souce of speech in 'the joint action', in cries 'uncontrollable and con-sonant'–speech as the product of a common impulse–the emitted sounds) coming to symbolise the ardour of labour/pain/pressure/expression.

4. Couldn't gestures have developed into sounds, syllables, and so on ?

Paget, in *Human speech*, has indeed these gestures mouthed, 'even so' !

5. Here, cf. the latest : Mario Pei, ***Story of Language :*** "One hypothesis, originally sponsored by Darwin is to the effect that speech was in origin nothing but a mouth pantomime, in which the

vocal organs unconsciously attempted to mimic gestures by hands"– 'from hand to mouth'–so !

6. ***Bow-Wow theory :*** *onomatopoeia* : from imitations of sounds in Nature. So was the crow named–kaka (Sk.), 'krakra' (Rus.).

But, how many words be there of this nature in any language ? This evident paucity cannot, therefore, account for the origin of human speech. For, 'what is *cock-a-doodle-do* to an Englishman is *coocnico* to a French man–is *chinchirichi* to an Italian' (M. Pei,)

7. Suggests Jespersen in *The* ***philosophy of Grammar*** : 'There was once a time when *all speech was song.* Language was born in the [sing-song] days of mankind.'

8. Yet, there is a theory, known by the name of *Ta-ta,* according to which '[the first] sounds were produced by closing the eyes or by contracting different parts of the body.'

SUMMING UP

Summing up Prof. Max Muller says in ***'Lectures on the Science'*** : "But whatever we may think of these onomatopoetic and interjectional theories, we must carefully distinguish between two things. There is one class of scholars : (i)–who *derive all words from roots*–according to the strictest rules of comparative grammar, but who *look upon the roots in their original character as either interjectional or onomatopoetic.* There are others : (ii)–who derive words straight from interjections and the cries of animals. This latter theory would undo all the work that has been done by Bopp, Humboldt, Grimm, and others."

Sri Aurobindo sums up the situation more poetically : "The *philologists* indeed place a high value on their line of study–nor is that to be wondered at, in spite of all its defects–and persist in giving it the name of science ; but *the scientists* themselves are of a very different opinion :–

"In Germany, the metropolis both of science as well as philology, the word philologist, by and by, has become a term of disparagement ; nor are philologists today in a position to retort. Comparative philology has hardly moved a step beyond its origins : all the rest has been *a mass of conjectural and 'ingenious' groping* of which the brilliance is at the same time equalled by the *uncertainty and unsoundness* [thereof]."